THE MODERN AMERICAN BIBLE

S·PAUL

FRANK SCHELL BALLENTINE

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THE

MODERN AMERICAN BIBLE

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S. PAUL
(AND THE LETTER TO THE HEBREWS)

Bible. N.T. English. 1899
Ballentine.

THE BOOKS OF THE BIBLE IN MODERN AMERICAN FORM
AND PHRASE
WITH
NOTES AND INTRODUCTION

BY
FRANK SCHELL BALLENTINE

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INTRODUCTION.

In his preface to "The Epistles of Paul in Modern English," Professor Stevens, of Yale University says he has "sought to reproduce the thought of Paul's epistles, and the kindred letter to the Hebrews, in the language of to-day. The terms of our English versions have purposely been avoided, so far as practicable, because their very familiarity is often a hindrance to the apprehension of the meaning. I have hoped to awaken a fresh interest in the Apostle's thoughts by breaking up the form in which he expressed them, and by setting forth his ideas in a free modern rendering.

The reading of a 'literal,' or verbal, translation of Paul's letters is attended by many difficulties. The Apostle's carelessness of form, his vehemence in utterance, his use of complex figures, and his involved and elliptical style, are among the peculiarities which often render his meaning obscure. Now a translation can only represent in English words the form of the original. It is debarred not only from introducing explanatory words, but even, to a great extent, from the use of free idiomatic English renderings. A literal translation is a kind of Anglicized Greek text. It necessarily reproduces, in large part, the idioms of the Greek language in English words, and taxes the mind of the reader by compelling him to grapple with all the perplexing irregularities of the Apostle's style.

It has seemed to me that a paraphrase, or thought-translation, which purposely disregards the form, and expresses in idiomatic English the substance of the Apostle's thought, would greatly aid the understanding of our popular versions by presenting the meaning in a fresh setting, by disentangling, in some instances, the idea from its figurative form, by expressing the implied thought of many passages, and by concentrating attention upon the main drift of the argument."

Professor Steven's Paraphrase does all he purposes and desires for it. It is not only profitable. It is delightful reading. It is fresh and invigorating. It is a decidedly great aid to the understanding of our popular versions.

But it does this as a Paraphrase, and not as a translation. As he well says: "A literal translation is a kind of Anglicized Greek text. It necessarily reproduces, in large part, the idioms of the

Greek language in English words, and taxes the mind of the reader by compelling him to grapple with the perplexing irregularities of the Apostle's style."

But a literal translation is not a true translation. And so it is not a fact that a genuine "translation can only represent in English words the form of the original." It is not a fact that such a translation "is debarred not only from introducing explanatory words, but even, to a great extent, from the use of free idiomatic English renderings."

On the contrary, a translation is to be esteemed as such in the proportion in which it represents the thought of the original most faithfully, not simply in words, but in English idioms. To do this effectively, it must of necessity introduce "explanatory words." But it introduces these, not simply as such, but as part and parcel of the equivalent English expressions which must necessarily be used to translate the thought fully and forcibly.

Such a translation, like those of the great Hilary of Poitiers, is guarded carefully from bondage to the letter and is kept from the perpetual twistings due to a slavish obedience to the rule of words. And, like Hilary, again, he who makes such a translation must seize on the meaning of the original like a conqueror and transfer it most forcibly to his own native tongue.

In an appreciative review of the first two volumes of the Modern American Bible (S. Mark and S. Matthew,) the *Standard* of Chicago says: "It does not become colloquial and weak in its effort to be modern. In fact, the modernization of the Gospels (as compared with that of the Prophets or the Apocalypse, for example) involves little more than changing the verb endings, inverting transposed words, and substituting modern terms for a few obsolete nouns."

To our mind one of the most important points in the translation of the Gospels, besides those mentioned in the *Standard's* review, is what the *Sunday School Times* of Philadelphia mentions as the greatest innovation in our work, that is, "the close rendering of the tenses of the original Greek."

But the main feature which we wish to emphasize, appears more prominently in the present volume. It is the one already referred to, that is, the broad principle of translation on which it proceeds. The present translator has done his work with the understanding with himself that if it is his first duty to reproduce the text of the original as faithfully as possible, his final duty is to reproduce it in good, terse, strong, idiomatic English, and that, too, not of yesterday or three hundred years ago, as it was then used in England, but of to-day, as it is now used in this country in giving expression to our everyday thoughts and feelings.

For while it must be admitted that King James' translation has been deservedly held in very high estimation by the most competent of critics, as well as by the people as a whole, yet it is now coming to be realized more and more as the years roll round, that it is not filling the need of the rising generations. This feeling was given most forcible expression to in the putting forth of the Revised Version of 1881. It is now being given expression to in the various private translations of different parts of the Bible which are issuing from the press. It will be brought to a triumphant culmination when the results of all these many and various efforts are gathered up into one great effort, and we have a translation of the whole Bible which is the product of the latest and best Christian scholarship, and meets the needs of the great body of well educated and thoughtful Christian minds.

The Revised Version of 1881 cannot do this. It cannot do it because it is not a modern translation. Nor does it pretend to be. As the revisers themselves say in their introduction: "Our task was revision, not re-translation." And this was according to one of the rules of the Convocation of Canterbury under which they acted, and in which it was distinctly stated that "we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgment of the most competent scholars such change is necessary." And even then it is as distinctly stated that where such necessary changes are made they must be made in "the style of the language employed in the existing version."

In other words, the Revised Version not only does not use modern English, it distinctly avoids its use. It does not render accurately the tenses of the verbs in many instances, just because of its fixed purpose to retain an expression in harmony with its predecessor. It often fails to translate the original into modern idiomatic English for the same reason.

Again.

It is not enough to think of the New Testament as written in Greek. If it was written in Greek it was written, with the exception of S. Luke, by Jews. And S. Luke, as well as the others, gave expression to the product of Jewish surroundings and environment. The New Testament Greek, then, must always be thought of as Greek spoken by a Jew. Hebrew images abound in it. Hebrew idioms are to be found everywhere. New Testament Greek not only conveys its thought to us in Greek figures of speech, it conveys it also in Hebrew figures of speech. Its writers not only express themselves in Greek idioms, they express themselves in Hebrew idioms. King James' Version and the Revised Version, following it, time and time again, transfer both the Hebrew and Greek idioms into English, instead of translating them into their equivalent modern English idioms. For this reason the Revised Version cannot become acceptable as a modern up-to-date translation, even if we say nothing about its archaic use of words and phrases otherwise unfamiliar to our modern ears.

Both the Revised Version and King James' Version, then, are very often nothing more than a transliteration of the original, instead of being a translation. The theory of verbal inspiration seems to have hampered the revisers as well as the King James' translators. And yet such a theory militates against any translation at all, as well as against such a translation as is now being called for, and such a translation as can alone satisfy the hearts of studious and thoughtful Christian men.

Such a translation will not be a servile word for word translation. "A faithful translator," as the Poet Horace has so well asserted, "will not make a word for word translation." For every language has its own peculiar and, so to speak, domestic genius. For the purpose of rendering the true meaning of a foreign phrase, therefore, it is often necessary to modify the order of the words, the form of the phrase, and the whole expression of it. In other words, *A word for word translation often obscures the meaning of the original instead of translating it truly.*

As a writer in the *Sunday School Times* well says: "No living language is stationary. Part of it is dying, and part of it is either attaching new meanings to old words or gaining a new vocabulary. What was in many expressions plain English to Wyclif was obsolete to Tyndale, and what was plain to Tyndale was obsolete to King James' revisers. If King James' Version were printed today just as it was first issued, it would be understood only by antiquarians. If this is true of successive centuries in the same country, it is equally true of different countries with the same tongue in the same century. The American use of words differs largely from the English. So it will hardly be denied that spellings and meanings that are foreign to us and make the Bible harder to be understood in America, ought to be replaced by spellings and words that are usual and clear with us. There is no good reason why our Bible should contain words which cannot be found in our best school dictionaries.

The Bible in Hebrew, Aramaic or Greek was, by deliberate choice, written in the language of the plain people. The writers had a large vocabulary at hand, but they all chose the plain, strong words of their people.

Translators and revisers should strive to make the Bible as clear to their people as the original writers made it to their people. There is no sufficient excuse for preserving words or usages in the Bible that cannot be understood by intelligent people not trained in antiquarian lore."

As the *New York Churchman* in a leading editorial well says: "The modern world is searching the Scriptures with an intensity that no previous generation has shown. Everywhere there is zeal to examine the testimony, to cross-question the witnesses, to get at the message from above that men everywhere feel is there. The world has the zeal, and more and more it is becoming a zeal according to knowledge. There may be eddies here and there, delusions of literal interpretation, but the main current is unmistakable. Bibliolatry is being replaced by a more rational and a more spiritual attitude of mind, by a more reasonable service."

What is to be found in the following pages, then, is an attempt at a faithful translation of St. Paul's letters, and the Letter to the Hebrews. It is not a "literal" or "verbal" translation, on the one hand, nor is it a paraphrase, on the other. With the Poet Horace and the great Hilary as our guides, we have attempted to place before the American reader, not only the essential substance of St. Paul's arguments and exhortations, but the subordinate phases of his thought as well, and to do this, not only with constant reference to the original Greek, but also to the Hebrew idioms which it so often contains.

With the confident assurance that the same Spirit who inspired the effort and brought it to its culmination, will also see to its effect, this translation is sent out to accomplish the Father's purpose, through Jesus Christ our Lord.

FRANK SCHELL BALLENTINE,

Christ's Church Rectory,
Scranton, Pa., Whitsuntide, 1901.

I THESSALONIANS.

Paul, and Silas, and Timothy,
To the Church of the Thessalonians
In God the Father and the Lord Jesus Christ.
May favor be yours and peace.

We are always thanking God for you all and mentioning you in our prayers. For, in the presence of our God and Father, we never fail to recall the work which has resulted from your faith, the toil which was prompted by your love, the endurance sustained by your hope in our Lord Jesus Christ. We know, brothers, God loves you and has chosen you. For the Good News which we brought to you did not come to you in word only but also with a power due to the influence of the Holy Spirit. So it carried with it full conviction, just as you know what kind of men we showed ourselves towards you for your sake. And you, on your part, became imitators of us and of the Lord. And, in spite of much suffering, you welcomed the message with a gladness inspired by the Holy Spirit. As a result of this you became an example to all believers in Macedonia and Greece. For it has been from you the Lord's message has resounded, not only in Macedonia and Greece, but everywhere the story of your faith in God has become known, so that there is no need of our saying anything. For, in speaking about us, they themselves report what a successful visit we made you, and tell how, leaving your idols, you turned to God to become slaves of the living and true God, and to wait for the coming of his son from heaven,—of him, whom he raised from the dead, Jesus, who keeps rescuing us from the coming wrath.

For you, yourselves, know, brothers, that our visit to you was not without results. On the contrary, though, as you know, we had already suffered, and been shamefully treated at Philippi, we had the courage, by the help of our God, to tell you God's Good News in the face of much opposition. For our appeal to you was not based on a delusion, nor was it made from unworthy motives, nor with any intention of deceiving you. On the contrary, we have been regarded by God as worthy to be entrusted with the Good News, and so we keep telling it, and we do this, not for the purpose of pleasing men, but God, who is constantly testing the purity of our motives. For never, as you know, have we made use of the language of flattery, or made use of false professions to hide some selfish aim, as God is our witness. Nor were we seeking for honor from men, either from you or any one else, though as

Christ's Apostles we might have had both authority and influence. But, instead of that, we lived among you with childlike simplicity. Yes, we were just like a nursing mother tenderly caring for her own children. For, in our strong affection for you, that seemed the best way of sharing with you, not only God's Good News, but our own lives as well, so dear had you become to us. For you remember, brothers, how very hard and wearisome our work was. Night and day we kept working at our trades so that we might in no way be a burden to you while we proclaimed to you the Good News of God. Yes, you yourselves are witnesses and so is God, how devoted and upright and beyond reproach we were in our intercourse with you believers. And you know that as a father deals with his own children so we used to encourage each one of you, and console you, and solemnly plead with you, to live worthily of God who keeps calling you into his kingdom and to a share in his own glory.

For this reason we also never fail to thank God that when you received the words of God's message from us, you took them, not as the words of men, but, just as they really are, the words of God, who is even now working in you believers. For you, brothers, became imitators of the Churches of God in Judea which are in Christ Jesus. For you yourselves also suffered at the hands of your countrymen the same things as they did at the hands of the Jews, who killed both the Lord Jesus, and the prophets, and drove us out. They keep displeasing God and are against everybody. For they keep hindering us from carrying the message of life to the heathen, and so they are always filling up the measure of their sins. But wrath has burst suddenly on them to its utmost.

But we, brothers, having been torn from you for a short time, though in body only, and not in spirit, were all the more eager to see your faces again, and we had a strong desire to see you. For this reason, we determined to visit you, that is, I, Paul did, more than once, but Satan hindered us. For what hope or happiness will be ours, or crown of which we can boast before our Lord Jesus at his coming, if it is not you? Yes, you are our pride and our delight.

So, when we could bear it no longer, we thought it best to be left behind at Athens, alone, and sent Timothy, our brother, and God's servant in the Good News of the Christ to strengthen you, and to encourage you in your faith, so that none of you might be shaken by the troubles through which you are now passing. For you, yourselves, know that we are subject to such things. For when we were with you we warned you that we were going to be troubled, just as you know it happened. For this reason, when I, for my part, could no longer bear it, I sent to get information about your faith, so that the Tempter might in no way have tempted you and our work become fruitless.

But now that Timothy has come to us from you and brought us the good news of your faith and love, and how kindly you are thinking about us, always longing to see us just as we are longing to see you, we have been very much encouraged, brothers, about you, because of your faith, in spite of all our difficulty and trouble. For it is new life to us if you are standing fast in the Lord. For how can we thank God enough for all the happiness which you are causing us in the sight of our God? Night and day we are praying most earnestly to see you face to face and to complete what is lacking in your faith.

May our God and Father himself and our Lord Jesus, make the way plain for us to come to you. And, as for you, may the Lord fill your hearts to overflowing with love for each other, just as ours are for you. And may he do this, so that your hearts may be strengthened, and your devotion be devoid of blame before our God and Father, at the coming of our Lord Jesus with all his devoted ones.

Further than this, brothers, we beg and urge you in the Lord Jesus that just as you have received from us how you must live, if you would please God,—just as you are now living,—so you would still further excel. For you know what directions we gave you through the Lord Jesus.

For this is God's will,—your complete devotion to him. This requires you to keep yourselves from all immorality, and each one of you to know how to procure his own wife with devotion and honor, and not for the mere gratification of his passions, like the heathen who know nothing about God. And let no one overreach and take advantage of his brother in such a matter. For the Lord is the avenger in all these things as we have already warned you and told you. For God did not call us to an impure life. On the contrary, he demands entire devotion to himself. Consequently he who rejects this warning is rejecting, not man, but God, who is giving you his Holy Spirit.

But about the question of loving our brothers there is no need of my writing you. For you, yourselves, are taught by God to love each other. And, indeed, you are continually doing this in your intercourse with all our brothers in the whole of Macedonia.

But we urge you, brothers, to excel in this respect, and to make it your ambition to live quietly, and to attend to your own affairs, and to work with your own hands, just as we told you, so that you may bear yourself becomingly towards outsiders, and be in need of nothing.

We do not want you to be ignorant, brothers, of the condition of those who are sleeping the sleep which is commonly called death. For we do not want you to grieve for them as everybody else does who has no hope. For if we believe that Jesus died and rose again, so also will God bring with Jesus those who have fallen asleep in him. For this is what we have to tell you in accord with a declaration received directly from the Lord: We, who are alive and are left on the earth till the coming of the Lord, will in no way have the advantage over those who have fallen asleep. For with a loud summons, with a shout of an Archangel, and with the trumpet call of God, the Lord himself will come down from heaven. Then, first of all, the dead who are in Christ will rise. After that, we, who are then alive, will, at the same time in company with them, be caught up in the clouds to meet the Lord in the air. And so shall we always be with the Lord.

So, then, encourage each other with these words.

Now about the times and seasons, brothers, there is no need of my writing to you. For you, yourselves, know very well that the day of the Lord is coming just as a thief comes in the night. So when they are saying: "Peace and safety," then all of a sudden destruction is upon them, just as the birth pangs suddenly seize a woman who is with child, and they shall in no way escape. But you, brothers, are not in the dark so that the day should surprise you as a thief. For all of you are thoroughly in harmony with the light and with the day. We do not belong to night, nor to darkness. So, then, it is not for us to sleep like everybody else does. On the contrary, we must keep awake and keep self thoroughly under control.

For those who sleep, sleep in the night,
And those who get drunk, get drunk in the night.
  But, as we belong to the day,
  We must keep ourselves thoroughly under control,
Having put on faith and love, as a breastplate,
And as a helmet, the hope of salvation.

For God did not intend us for punishment, but, on the contrary, to obtain salvation through our Lord Jesus Christ, who died for us so that, whether we are awake, or are asleep, we shall live all together with him. For this reason, encourage each other and build each other up, just as you are really doing.

But, we beg you, brothers, to pay attention to those who are laboring among you, and are leading you in the Lord, and are giving you counsel. Hold them in very high esteem and affection for the sake of their work. Live in peace among yourselves. And we beg you, brothers, to warn the disorderly, to encourage the faint-hearted, to lend a helping hand to the weak, and to be very patient with everybody. See that no one pays back wrong for wrong to any one. On the contrary, always be generous to each other and to everybody.

Always be in a condition of joy.
Without a break let your prayers continue to be made.
Under all circumstances keep giving God thanks.
For this is the will of God in Christ Jesus for you.
Never suppress the Spirit.
Never consider the declarations of God's truth of no account.
Put everything to the test.
Hold fast to what is noble.
Keep away from every kind of wickedness.

And may he, himself, the God of peace,
  Make you thoroughly devoted.
And may your spirit and soul and body
  Be preserved entire and without blame,
At the coming of our Lord Jesus Christ.
He is to be relied on who is calling you,
  And he will do it.

Brothers, pray for us.
Greet all the brothers with a kiss of devotion.
I adjure you in the Lord's name
  To have this letter read to all the brothers.
May the favor of our Lord Jesus Christ
  Be with you.

II. THESSALONIANS.

Paul, and Silas, and Timothy,
To the Church of the Thessalonians,
In God our Father, and the Lord Jesus Christ.
May favor be yours and peace,
From God the Father and the Lord Jesus Christ.

It is our duty to give thanks to God for you always, brothers, and it is right to do this because of the remarkable rate at which your faith is increasing, and the abundance of the love which every one of you without exception is showing towards each other. So, then, we, ourselves, make our boast about you in the Churches of God, for your faithful endurance in all the persecutions and troubles which you are enduring. For it is a proof that in the good judgment of God you will be thought worthy of his kingdom, for the sake of which you are now suffering. And it is a token as well that God considers it just to give trouble to them also who are now troubling you, and to you, who are now being troubled, rest with us at the appearing of the Lord Jesus from heaven with his mighty angels in flaming fire to punish those who do not know God and those who will not listen to the Good News of our Lord Jesus. These will pay the penalty of an enduring destruction and banishment from the presence of the Lord, and from the majesty of his messianic power, when he comes to be honored in his devoted ones, and to be admired in all those who believed in him (for our testimony to you was believed), as he will be at that day.

It is with this end in view we keep praying always for you, so that God may consider you worthy of your calling, and mightily bring to completion the every delight which you take in goodness, and the work which characterizes your faith. And we also keep praying for you, so that the name of our Lord Jesus may be honored in you, and you in him, in consequence of the favor of God and the Lord Jesus Christ.

Now, with regard to the coming of our Lord Jesus Christ, brothers, our being gathered together to meet him, we beg you not to let your minds be readily disturbed, nor troubled, either by any one who professes to be moved by God's Spirit, nor by a message, nor by a letter purporting to come from us, to the effect that the day of the Lord is here. Let no one deceive you at all. For it cannot come until after the falling away, and the appearing of the man of sin who is to be destroyed, who opposes and exalts himself against every one who is called

God or is worshipped, so that he seats himself in the Temple of God, and keeps showing himself, so as to make it appear that he is God. Do you not remember that when I was still with you I used to tell you this? And now you know what the restraining influence is which prevents his appearing before his appointed time. Yes, the mystery of lawlessness is even now at work, but only till he who is at present exercising restraint is taken out of the way.

Then will the embodiment of lawlessness show himself.
And the Lord Jesus will cause him to waste away,
With the breath of his mouth,
And utterly destroy him
With the brightness of his coming.

For at his coming there will be great activity on the part of Satan, in the shape of every kind of deceptive power, and signs and wonders, as well as in every wicked attempt to deceive those who are on their way to destruction, because they have continually refused to take the love of the truth to themselves for their salvation. It is for this reason God keeps sending on them a misleading influence to cause them to believe what is intended to deceive them, so that he might pass sentence on all those who refused to believe the truth, but took pleasure in wickedness.

Now, for our part, brothers, dearly loved by the Lord, it is our duty to keep giving thanks always for you, because God chose you from the beginning for salvation through devotion produced by the Spirit and through faith in the truth. And he called you to this by means of the Good News which we brought you, so that you might obtain the glorious condition of our Lord Jesus Christ. So, then, brothers, stand firm and hold fast to the instructions which we gave you, whether by word of mouth or by letter.

And, now, may our Lord Jesus Christ himself,
And God our Father, who loved us,
And, in his favor, gave us unfailing encouragement and a generous hope,
Give you hearty encouragement and strengthen you
In the performance of every generous word and deed.

In conclusion, brothers, pray for us, so that the Lord's message may spread rapidly and be received with honor just as it is among you, and so that we may be rescued from bad and wicked men. For it is not every one who accepts the faith.

Now the Lord is to be relied on, and he will strengthen you and guard you from the evil one. And, as for you, we trust in the Lord that you are now doing and will continue to do as we direct you.

May the Lord lead you into a hearty love for God and to such endurance as belongs to the Christ.

We direct you, brothers, in the name of our Lord Jesus Christ, to keep away from every brother who is disorderly in his mode of life, and does not conduct himself agreeably to the teaching which you received from us. For you yourselves know how you ought to imitate us. For we were in no way disorderly among you, nor did we eat any one's bread without paying for it. On the contrary, we used to be engaged at our trades in hard and wearisome labor night and day, so that we might not be a burden to any of you. And we did this not because we had no right to receive support, but, on the contrary, so that we might make ourselves a pattern for you to imitate. And, indeed, when we were with you, we gave you this direction—that if any one does not choose to work, neither let him eat. For we hear that some among you are disorderly in their mode of life. Instead of attending to their own business they keep going about meddling with the business of everybody else. Such persons we direct and urge, in the name of the Lord Jesus, to quietly attend to their business and earn their own living. But you, for your part, brothers, must not grow weary in well doing. If any one does not listen to what we say in this letter, mark that man, and keep away from him, so that he may be ashamed. And yet do not treat him as an enemy, but, on the contrary, warn him as a brother.

And now may the Lord himself,
The author and giver of peace,
Give you peace at all times and in every way.
May the Lord be with you all.

And now I, Paul, with my own hand, add these closing words of greeting, and they are a mark of genuineness in all my letters. This is the way I write.

May the favor of our Lord Jesus Christ be with you all.

I. CORINTHIANS.

Paul,
By calling and by God's will,
An apostle of Jesus Christ,
And Sosthenes our brother ;
To the Church of God which is in Corinth,
To those who have been devoted in Christ Jesus,
And who are by calling devoted,
With all those, in every place,
Who call on the name of our Lord Jesus Christ,
Theirs and ours ;
May favor be yours and peace,
From God our Father and the Lord Jesus Christ.

I am always thanking God concerning you,
For his favor bestowed on you in Christ Jesus.
For in every way you have been enriched in him,

In every kind of knowledge and the expression
of it.
And it was in this way you strengthened the witness
Which I bore to the Christ.
And the result is, you are not deficient in any
favor,
While you are eagerly waiting for
The coming of our Lord Jesus Christ.
And he will also strengthen you to the end,
So that you may be found blameless,
On the day when our Lord Jesus Christ finally
comes.
Faithful is the God who called you
To have a share in his Son Jesus Christ.

Brothers, by the name of our Lord Jesus Christ, I beg you all to call yourselves by the same name, and not to be divided among yourselves, but to be restored to harmony in mind and in judgment. For it has been made known to me, my brothers, by some of Chloe's household, that there are contentions among you. What I mean is this: Each one of you keeps saying: I follow Paul, or, I follow Apollos, or, I follow Cephas, or, I follow Christ. Christ, then, has been torn to pieces! Surely Paul was not crucified for you? Or, were you purified so as to partake of his nature? I am thankful that not one of you did I purify except Crispus and Gaius, so that no one might say he was purified so as to partake of my nature. Yes, I purified also the household of Stephanas. Beside these I do not know that I purified any one else. For I was not sent by Christ to purify, but to tell the Good News. And that, too, not in a rhetorical and speculative way. For I was to do it so that the cross of Christ should not be robbed of its meaning.

For the message which comes from the cross
  Is, indeed, foolishness to those who are perishing,
  But to us, who are being saved, it is God's power,
For it is written :

> I will destroy the wisdom of the wise,
> And the understanding of the knowing ones will I reject.

Where are the wise ? Where are the religious teachers ?
Where are the critics of to-day ?
  Has not God once for all shown the world's wisdom to be folly ?

For since the world, by means of its own wisdom,
Did not come to a knowledge of God by the use of the wisdom which he had displayed in his works,
God saw fit, by the folly of our proclamation,
To save those who believe it,
For Jews keep asking for signs,
And Greeks keep seeking wisdom,
But we keep proclaiming Christ crucified,
To Jews an offense,
And to Greeks foolishness.
But to those who are called, both Jews and Greeks,
Christ, God's power and God's wisdom.
For the foolishness of God,
Is wiser than men.
And the weakness of God,
Is stronger than men.

For look at the facts of your calling, brothers,
And you see that there are not many among you
Who are wise, as men consider wisdom,
Not many able men, not many well-born.
On the contrary, God chose what the world calls foolish
To put its wise men to shame,

And God chose what the world calls weak,
  To put its strength to shame
And God chose those whom the world considers
Of no account, and beneath contempt—mere nobodies —
  To deprive its "somebodies" of power,
  So that, in his presence, no one should boast.
But you are his offering in Christ Jesus.
And Christ became to us wisdom from God,
  And goodness, and devotion, and deliverance,
So that, just as it is written :

Let him who boasts, boast in Jehovah.

And for my part, brothers, when I visited you, I did not come to tell you the secrets of God in the fine language of rhetoric, or of philosophy. For I decided to know nothing among you, but Jesus Christ, and him crucified. And while I was with you, I was weak and very distrustful of myself. And the style of my teaching and its subject matter were not made attractive by rhetorical devices, but, on the contrary, by manifestation of spiritual power, so that your faith should be based, not on the wisdom of men, but on the power of God.

And yet we talk about wisdom among those who have become matured, but wisdom, not of this world, nor of the rulers of this world who are being put down. On the contrary, we talk about God's wisdom in a secret truth, the hidden wisdom which God decreed, before time began, so that it might bring us glory. And none of the rulers of this world were acquainted with it. For if they had been acquainted with it, they would not have crucified the Lord of Glory. But it is just as it is written:

> What eye never saw and ear never heard,
> And into the heart of man it never came —
> All that God prepared for those who love him.

Yet to us did God reveal it by means of his Spirit. For the Spirit searches everything, even the profoundest secrets of God.

Again, who among men knows another man's inner life?
  Only a man's spirit can do that.
It is the same also with God.
  No one knows God's secrets, except God's Spirit.

But we did not receive the spirit of the world. On the contrary, we received the Spirit which came from God, so that we might appreciate the favors bestowed on us by God. And in talking about these, we do not use words suggested by human wisdom, but words suggested by the Spirit, and so we explain spiritual things in spiritual language. But the natural man does not receive the teachings of God's Spirit. For they are foolishness to him, and he is not able to appreciate them, because they are spiritually estimated. But a spiritual man estimates everything properly, and yet he himself is estimated properly by no one.

> For who has known the mind of Jehovah
> So that he can instruct him ?

But we have the mind of Christ.

And, for my part, brothers, I was not able to talk to you as spiritual men, but only as to carnally minded men, as to mere babes in Christ. I fed you with milk, not with solid food. For you were not yet able to bear it. Yes, not even now are you able. For you are still carnally minded. For since there is jealousy and strife among you, are you not really carnally minded, and behaving as a mere ordinary man ? For when any one says : I am following Paul, and another, I, Apollos, are you not mere men ?

What, then, is Apollos ?
And what is Paul ?
Servants, by whose means you believed,
And that, as the Lord gave to each of us,

The ability to become such.
I planted,
Apollos watered,
But it was God who caused it to grow.
So then, neither is he who does the planting anything,
Nor he who does the watering,
But God who causes it to grow.

Now he who does the planting and he who does the watering are together one means to a common end. But each will receive his own wages according to his own labor. For God's fellow-laborers are we: God's cultivated land, God's house, are you.

As a result of the favor which God bestowed on me, like a skilful master builder, I laid a foundation, but another is building on it. But let each man see to it how he is building on it. For no other foundation is any one able to lay beside the one already laid, and he is Jesus Christ. But if any one builds on the foundation gold, silver, costly stones, wood hay, straw, each man's work will become known. For the day of our Lord's coming will make it plain. For it is revealed in fire, and each man's work will have its quality tested by the fire. If any one's work which he built on the foundation continues, he will receive his wages: if any one's work shall be burnt up, he will be the loser, but he himself will be saved. But this will happen, so to speak, by means of the fire.

Do you not know that you are God's Holy Place, and the Spirit of God is making his home among you? If any one destroys God's Holy Place, God will destroy him. For the Holy Place of God is holy, and so are you.

Let no one deceive himself. If any one thinks he has standing among you, as a wise man of this world, let him become a fool, so that he may become really wise. For the wisdom of this world is foolishness with God. For it is written:

> He catches the wise in their own craftiness.

And again:

> Jehovah knows the reasonings of the wise,
> That they are vain.

So, then, let no one boast about men. For everything is yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or the future,—everything is yours. But you are Christ's, and Christ is God's.

Let every one think of us as assistants of Christ, and stewards of the secrets of God. Now in this world, when one is looking for a steward, he makes diligent inquiry so as to find one to be relied on. But it is a very little thing to me to be judged by you, or by any human method. On the contrary, I do not even judge myself. For I know nothing against myself—although that proves nothing,—but my judge is the Lord. So, then, pass no judgments before the proper time, till the Lord comes, and then he will throw light on hidden secrets, and will make plain the motives of men's hearts. Yes, praise will then come to each one of us from God.

Now, in saying these things, brothers, I have, for your sakes, applied them to myself and Apollos, so that you may learn the rule :

"Not beyond what is written."

And so let none of you speak boastfully of the one to the disparagement of the other. For who makes you to differ from another ? And what have you which you did not receive ? But if you received it, why are you boasting as if you did not receive it ? Have you already become satisfied ? Have you already become rich ? Have you become kings without us ? Yes, I wish you really were kings, so that we also might be kings with you. And yet, it seems to me, God has brought out us Apostles last of all, as men doomed to death. For we have been made a spectacle to the whole universe, both to angels and to men. We are fools for Christ's sake, but you are men of sound sense. We are weak, but you are strong. You are honored, but we are despised. To this very hour we are both hungry, and thirsty, and poorly clad. We are beaten. We have no settled home. We labor incessantly, working with our own hands. When we are abused, we bless. When we are persecuted, we endure. When we are slandered, we gently appeal to our traducers. We have been treated as the scum of the earth, as the vilest of the vile, to this very moment.

It is not with a desire to put you to shame I am writing these things. On the contrary, as my dear children, I am giving you warning. For even if you should have ten thousand tutors in Christ, yet you have not many fathers. For, by means of the Good News, I myself became your father in Christ Jesus. So I beg you to become imitators of me. For this reason I have sent Timothy to you. He is my dear and faithful child in the Lord, and he will remind you of my ways in Christ Jesus, just as I teach everywhere in every Church.

Now some have assumed a lofty air, as though I am not going to visit you. But I shall visit you very soon, if the Lord wills, and then I shall get to know, not the words of those who have assumed such a lofty air, but their power. For the Kingdom of God does not consist of words, but of power.

What do you desire? Shall I visit you with a rod, or in a spirit of love and gentleness?

It is actually reported that there is fornication among you, and such fornication as is not even found among the heathen, that one of you is living with his own stepmother as his wife. And yet you have assumed a lofty air, and have not been grieved, so that the man who did this thing might be taken away from among you? Then I, for my part, absent in body, but present in spirit, and in the name of Jesus, our Lord, have already decided, as though I were present, about the man who has done this thing in such a way. So when you have met together, and my spirit with the power of our Lord Jesus Christ is with you, hand such a man over to Satan for the destruction of his carnal nature, so that his spirit may be safe on the day when the Lord finally comes. Your boasting is not honorable. Do you not know that a little leaven leavens the whole mass? Clean out the old leaven so that you may be a fresh mass, just as you are by profession unleavened.

For our Pascal Lamb, has, indeed, been slain,
  And it is Christ.
So, then, let us keep our feast,
  Not with the old leaven,
  Nor with the leaven of vice and wickedness,
But with the unleavened bread of sincerity and
    truth.

I wrote to you, in my former letter, not to associate with immoral persons. I did not at all refer to men of the world who are immoral, or who are covetous, or grasping, or are idolaters. For then you would have to go out of the world altogether. But what I meant was that you are not to associate with any one who bears the name of a brother, if he is immoral, or covetous, or an idolater, or abusive, or a drunkard, or grasping,—with such a person, no, not even to eat with him. For what have I to do with judging outsiders? Is it not for you to judge those who are within? But outsiders, God judges.

Put away the wicked thing from among you.

Does any of you who has a dispute with another dare to carry the case before heathen judges and not before those devoted to the cause of Christ? Or, do you not know that those devoted to Christ are to be the judges of the world? And, if the world is to be judged by you, are you not fit to render the most trivial judgments? Do you not know that we are to judge angels? How much more, then, things relating to this life? So, then, if you have cases relating to this life, why do you set those who have no standing with the Church to judge them? It is to your shame I have to say this. So there is not a wise man among you who is able to decide between his brothers? On the contrary, brother must go to law with brother and that, too, before unbelievers? So you are already decidedly at fault because you have disputes among yourselves at all. Why not rather suffer wrong? Why not rather be cheated? But, instead of this, you yourselves are doing wrong and cheating, and that, your brothers.

Do you not know that wrong-doers
Will have no share in God's Kingdom?
  Do not deceive yourselves.
No immoral person, nor idolater, nor adulterer,
  Nor catamite, nor sodomite,
  Nor thief, nor covetous person,
  Nor drunkard, nor abusive person,
  Nor grasper,
Will have any share in the Kingdom of God.

And such kinds of people
  Some of you used to be.
But you washed yourselves clean.
But you dedicated yourselves to Christ;
  But you were set right;
  In the name of Jesus Christ, our Lord,
And in the Spirit of our God.

Everything is lawful for me.

But not everything is to a man's advantage.

Everything is lawful for me.

But I, for my part, will not allow myself to be made a slave by anything.

Different kinds of foods for the stomach and the stomach for different kinds of foods.

But God is going to put an end to both it and them.

Now the body is not for immoral purposes, but, on the contrary, for the Lord, and the Lord for the body. And God both raised up the Lord and he is going to raise us up by means of his power. Do you not know that your bodies are members of Christ? Shall I, then, take the members of Christ and make them the members of a prostitute? By no means. Or, do you not know that he who unites himself to a prostitute is of one body with her? For it is said:

> The two will become one flesh.

But he who unites himself to the Lord is one spirit. Avoid immorality. Every other sin which a man commits is outside the body. But the immoral man sins against his own body. Do you not know that each of your bodies is a Holy Place of the Holy Spirit who is in you, and whom you have from God? And, besides this, you are not your own. For you were bought, and the price was paid. Honor God, then, in your bodies.

Now, about what you wrote me.

It is a noble thing for a man not to touch a woman. But because of the prevalence of immorality, let each man have his own wife and each woman her own husband. Let the husband give his wife her due, and the wife, in the same way also, her husband. The wife has no control over her own body. This belongs only to her husband. In the same way also, the husband has no control over his own body. This belongs to his wife. Do not withhold yourselves from each other, except by common consent for a time, so that you may have leisure for prayer, and then be together again, so that Satan may not tempt you by taking advantage of your want of self-control. Now I am saying this as a concession, not as a command. But I wish every one were like myself. And yet each man has his own peculiar gift from God, one, of one kind, another, of another.

Now I say to those who are unmarried and to widows: It is noble for them to remain as I am myself. But if they cannot keep control of themselves, let them marry. For it is better to marry, than to keep burning with passion. But to those who are married, my direction is, and yet it is not mine, but the Lord's, a wife is not to be separated from her husband,—but if she has already been separated, let her remain unmarried, or be reconciled to her husband,—and the husband is not to divorce his wife. To the rest it is I who speak, not the Lord : If a brother has an unbelieving wife and she is content to live with him, let him not divorce her. And if a woman has an unbelieving husband, and he is content to live with her, let her not divorce him. For the unbelieving husband is devoted to God in his wife, and the unbelieving wife is devoted to God in our brother. For if this were not so, then your children would be unclean. But, as it is, they are devoted to God. Yet, if the unbeliever departs, let him depart. Under such circumstances, our brother or sister is not bound. And God has called us to live in peace. For how do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

Only let each one continue to live in that state of life to which the Lord has allotted him, and in which God has called him. And I am so arranging it in all the Churches. Was any one who was already circumcised called? Let him not do away with his circumcision. Has any one been called when he was uncircumcised? Let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing. But the keeping of God's commandments is everything. Let each one remain in the calling in which he was called. Were you a slave when you were called? Do not let that trouble you. Yes, even if you can become free, prefer to make use of that condition. For he who was a slave when he was called in the Lord, is Christ's freedman. You were bought, and the price was paid. Do not become slaves of men. Brothers, let each one remain with God in the condition of life in which he was called.

Now, about unmarried women, I have no command from the Lord, but I give my opinion as one whom the Lord has mercifully enabled to be worthy of trust.

I think, then, that, because of the impending distress, it is good for a man to be as he is. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. Yet, even if you should marry, you have done no wrong. And if a young woman should marry, she has done no wrong. But such will have physical troubles, and it is my desire to spare you.

But this I have to say, brothers, the time is shortened, so that in the future both those who have wives may be as though they had none, and those who are weeping, as though they were not weeping, and those who are rejoicing, as though they were not rejoicing, and those who are buying, as though they were not possessing, and those who are using the world, as though they were not carrying its use to excess. For the world, in its present form, is passing away. And I desire you to be free from care. The unmarried man cares for his Lord's affairs, and tries to please him. The married man cares for worldly affairs, and tries to please his wife, and so his interests are divided. The unmarried woman, too, whether old or young, cares for her Lord's affairs, so that she may be devoted to him in body and in spirit. But the married woman cares for worldly affairs, and tries to please her husband. Now this I am saying for your own good, not for the purpose of putting a halter round your necks, but, on the contrary, for the purpose of promoting becoming behavior, and constant devotion to the Lord without distraction.

But if any one thinks he is not acting fairly towards his unmarried daughter, if she is past the prime of life, and she ought to be married, let him do what he desires. He does no wrong. Let them marry. But he who definitely made up his mind, and is under no compulsion, but has full control of his own will, and has decided in his own mind to keep his unmarried daughter at home, will do nobly. So, then, he who allows his daughter to marry does nobly, and yet he who does not allow her to marry will do better.

A wife is bound to her husband so long as he lives. But if her husband should sleep his last sleep, she is free to be married to whom she desires, only as a follower of the Lord. But she is happier, in my opinion, if she remains as she is, and I think I also have the Spirit of God.

Now about things sacrificed to idols:

We know that we all have knowledge. Knowledge puffs up, but love builds up. But if any one thinks he knows anything, he does not yet know it just as he ought to know it. It is the man who loves God who is known by him.

About the eating of things sacrificed to idols, then, we have this to say: We know that an idol is nothing in the world, and that there is no God but one. For even if there are what are called Gods, whether in heaven, or on earth, just as there are many such gods and lords, yet for us there is but one God, our Father, from whom everything comes and for whom we exist; and one Lord Jesus Christ, by whose means everything exists, and we as well. Yet everybody does not know this. But some people, because they have been accustomed to the idol up to this very moment, keep eating, as if they were eating a thing sacrificed to an idol, and, because their conscience is weak, it is troubled. But food does not bring us near to God. We are not the worse for not eating, nor are we the better for eating. But see to it that your freedom does not in some way become a means of offense to the weak. For if some one who is weak should see you who really know what is right, taking part in a feast in the temple of an idol, will he not be led to eat things sacrificed to idols contrary to the dictates of his conscience? In other words, he who is weak is destroyed by your knowledge—that brother of yours, for whose sake Christ died. But when you wrong your brothers in that way, and wound their weak consciences, you are wronging Christ. And, for this very reason, if what I eat is a means of offense to my brother, I will never in all the world eat meat, so that I may not be a means of offense to him.

Am I not free? Am I not an Apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? If to others I am not an Apostle, yet at least I am to you. For the very fact of your being in the Lord stamps the seal of authority on my apostleship.

My answer to my critics is this:

Have we no right to food and drink? Have we no right to take a wife about with us, if she is a believer, just like all the other Apostles, and our Lord's brothers, and Cephas, do? Or is it a fact that I, alone, and Barnabas, have no right to give up manual labor? Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Who keeps a flock of sheep and does not get his living from their milk? Surely I am not saying these things as a man? Or, does not the law also say the same? Yes, in the law of Moses it is written:

> Thou shalt not muzzle the ox
>   When he is treading out the grain.

Surely it is not for the oxen God is caring? Or, is he really saying it for our sakes? Yes, for our sakes it was written. For he who ploughs ought to plough in hope of sharing in the product of his labor. And it ought to be the same with him who threshes. If, then, we sowed spiritual things for you, is it a great thing if we shall reap your carnal things? If others are sharers of this right over you, are not we rather? But we did not avail ourselves of this right. On the contrary, we endure everything, so that we may not in any way hinder the progress of the Good News of the Christ. Do you not know that those who do the work of the Temple, eat what comes from the Temple, and that those who serve at the altar share the offerings with the altar? In the same way, also, did our Lord arrange for those who tell the Good News, so that they might get their living from the Good News.

But I, for my part, have not availed myself of any of these rights.

Now I am not writing this to secure such an arrangement for myself. For it would be a noble thing for me to die rather than that I should be deprived by any one of my boasting. For if I am telling the Good News, I have no ground for boasting, because I am compelled to do it. For it is woe to me if I do not tell it. For if I keep doing it willingly, I have my reward. But if unwillingly, I have still been entrusted with a duty. What, then, is my reward? It is in telling the Good News free of charge, so as not to use to the full the right which it gives me. For being free from everybody, I made myself everybody's slave, so that I might gain the more. To the Jews I acted as a Jew, so that I might win Jews. To those subject to the law, I became as one subject to the law, though I myself am not subject to it, so that I might win those who are subject to it. To those who have no law, I became as one who has no law,—though I am not free from God's law, but, on the contrary, I am subject to Christ's law,—so that I may win those who have no law. To the weak, I became weak, so that I might win the weak. I have become everything to everybody so that by every means I might save some. But I do everything for the sake of the Good News, so that I may share in it with the rest.

Do you not know that, when men are competing in a race, they all run, but only one takes the prize? Run your course in the same way, so that you may gain the prize. Again, every one who competes in the games exercises self-control in everything. But while they do it to get a crown which goes to decay, we do it to get one which does not decay. I, for my part, then, keep running in that way, with no uncertain end in view. That, too, is the way I box, not like a man who keeps beating the air. On the contrary, I keep dealing my body effective blows, and bringing it into thorough subjection to my higher self, lest by any means when I have proclaimed the conditions of the contest to others I myself should be rejected.

For I do not wish you to be ignorant of the fact, brothers, that all our forefathers were under the cloud and all passed safely through the sea, and, because of this fact, they became vitally connected with Moses as their divinely appointed leader; and that they all used to eat the same spiritual food, and used to drink the same spiritual drink, for they used to drink from the rock which kept following them, and that rock was the Christ. But with most of them God was not well pleased. So

Their bodies were left scattered over the face of the wilderness.

Now these things happened as examples for us, to warn us not to set our hearts on evil things as they did. And do not become idolaters as some of them did. Just as it is written :

> The people sat down to eat and drink
> And got up to engage in light and lewd sports.

Nor let us commit acts of immorality as some of them did, so that twenty-three thousand of them fell in one day. Nor let us put the Lord to an unreasonable test, as some of them did, and were destroyed one after another by the serpents. Nor let us become chronic grumblers, as some of them did, and were destroyed in the same way by the Angel of Death.

Now these things happened to them as examples, and they were written as a warning to us who are living at the close of the ages.

So, then, let him who thinks he is standing, see to it that he does not fall. No trial has come on you, except such as man can bear. But God is to be relied on, and he will not allow you to be tried beyond what you are able to bear. On the contrary, he will, with the trial, also make the way out of it, so that you may be able to bear it.

For this very reason, my dear brothers, keep yourselves free from idolatry. I am speaking to you as sensible men. Judge for yourselves what I am saying. Is not the partaking of the consecrated cup of wine which we consecrate, a sharing in the blood of the Christ? The loaf of bread which we break,—is not the partaking of it, a sharing in the body of the Christ? For as there is one loaf, so we, the many, are one body. For we all have a share of the one loaf. Look at Israel carnally considered. Are not those who eat the sacrifices sharers with the altar?

What then? Is the thing sacrificed to the idol anything, or is the idol anything?

On the contrary, what the heathen sacrifice

> They sacrifice to demons, and not to God.

And I do not wish you to become sharers with demons. You cannot drink the Lord's cup, and the cup of demons. You cannot share the Lord's table, and the table of the demons. Or,

> Are we provoking Jehovah to jealousy?

Surely we are not stronger than he is?

Everything is lawful.
But not everything is of advantage to us.
Everything is lawful.
But not everything builds us up.

Let no one keep seeking his own good alone, but also his neighbor's.

Eat everything sold in the market, and ask no questions to satisfy your conscience on the subject. For

> The earth belongs to Jehovah, and everything in it.

If an unbeliever invites you to a feast and you wish to go, eat everything set before you, and ask no questions to satisfy your conscience. But if any one should say to you: This has been sacrificed to an idol. Do not eat for the sake of the speaker and for conscience' sake. Conscience I say, not your own, however, but the other man's. For why should my freedom be determined by another man's conscience? For if I, for my part, give thanks for what I eat, why am I abused for doing that for which I give thanks?

So whether you eat or drink, or whatever you do, do everything for the honor of God. Do not become hindrances either to Jews, or Greeks, or the Church of God, just as I also please everybody in everything, not seeking my own good only, but the good of the many, so that they may be saved.

Become imitators of me, just as I also am of Christ.

Now I praise you for the deference you show to me in everything, and for holding fast to the oral instructions just as I gave them to you. But I wish you to know that the Christ is the head of every man, that man is the head of woman, and that God is the head of the Christ. Every man who prays or speaks with his head covered, dishonors his head. Every woman who prays or speaks with her head uncovered, dishonors her head. For it is one and the same thing as if she got herself shaved. For if a woman does not keep her head covered, let her also have her hair cut short. But since it is a shame for a woman to have her hair cut short, or to get herself shaved, let her keep her head covered. A man ought not to have his head covered. For he is the image and glory of God. But the woman is the glory of the man. For it was not man who was taken from woman, but woman who was taken from man. And again. It was not man who was created for the woman, but woman for the man. For this reason a woman ought to have a sign of authority on her head because of the angels. And yet, in the service of the Lord, the woman is not independent of the man, nor the man of the woman. For just as the woman was taken from the man, so also does the man come by means of the woman. And everything comes from God. Judge for yourselves. Is it becoming for a woman to pray to God with her head uncovered? Does not even nature itself teach you that if a man has long hair it is a disgrace to him, but if a woman has long hair it is her beauty? For her hair is given to her for a covering. But if any one still thinks it right to captiously argue the matter, all we have to say is, we, ourselves, have no such custom, nor have the Churches of God.

But, in giving you this charge, I do not praise you. For you are not the better, but the worse, for meeting together for worship. For in the first place, when you meet for worship at Church I hear there are divisions among you, and I partly believe it. Yes, there must also be parties among you so that men of real worth may be developed among you. So when you meet for worship it is not to eat a supper of the Lord's institution. For when you eat, each one makes sure of his own supper first, and so one is hungry, and another is drunk. Surely you have houses to eat and drink in? Or, do you despise the Church of God, and so are doing it to disgrace the poor? What shall I say to you? Shall I praise you? For this I do not praise you. For I received from the Lord what I also delivered to you, that the Lord Jesus in the night in which he was betrayed took a loaf of bread, and, when he had given thanks, he broke it, and said: This is my body which is for you. Do this in memory of me. In the same way also the cup after supper, saying: This cup is the agreement made with my blood. Do this, as often as you drink it, in memory of me. For as often as you eat this loaf of bread and drink the cup, you keep proclaiming the Lord's death up to the very moment of his coming again. So, then, whoever eats the bread, or drinks the Lord's cup in an unworthy spirit, will have to answer for an offense against the body and blood of the Lord. But let a man carefully examine himself, and only after such an honest testing of his motives let him eat any of the loaf, and drink from the cup. For he who eats and drinks, brings condemnation on himself by his eating and drinking, if he does not think of the body as he ought to. This is why many of you are weak and sick, and a considerable number are sleeping the sleep of death. But if we would look at ourselves as we ought to, we should not be undergoing judgment as we now are. But since we are being thus judged by the Lord, we are being disciplined, so that we may not be condemned with the world. So, then, my brothers, when you come to a service for the purpose of eating, wait for each other. If any one is hungry, let him eat at home so that your coming to service may not be a coming to judgment.

The other things will be arranged by me whenever I come.

Now, brothers, I do not want you to be ignorant about the spiritual gifts. You know that when you were heathen you were continually going astray after idols which could not speak, just as you happened to be led. For this reason I tell you plainly that no one is speaking under the influence of the

Spirit of God, when he says: Let Jesus be cursed. And no one can say: Jesus is Lord, except under the influence of the Holy Spirit.

Now there are different kinds of favors, but the same Spirit. And there are different ways of serving the Lord, but the Lord is the same. And there are different effects produced in us, but it is the same God who produces every effect in every person. But to each one is spiritual light given for his profit. To one is given, by the Spirit's means, the ability to speak wisely, to another the ability to speak with knowledge through the same Spirit, to another kind of person faith is given by the same Spirit, to another the ability to cure diseases by means of the one Spirit, to another the doing of mighty deeds, to another the ability to declare God's truth, to another the gift of distinguishing between true and false inspiration, to another kind of person different kinds of languages, to another the ability to explain them. But all these effects are produced in us by the one and the same Spirit who keeps distributing to each one separately just as he chooses.

For just as the body is one and has many members, and all the members of the body, although they are many, are yet but one body, so is it also with the Christ. For it was in one Spirit, to form one body, we were all purified, whether we were Jews or Greeks, whether we were slaves or free men, and we all drank one Spirit. For the body is not one member, but many. If the foot says: Because I am not a hand, I do not belong to the body, it does not for this reason cease to belong to the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be? But, as it is, God has put each one of the members in the body just as he saw fit. If they were all one member, where would the body be? But, as it is, there are many members, but only one body. The eye cannot say to the hand: I have no need of you. Nor, again, can the head say to the feet: I have no need of you. On the contrary, the real state of the case is much rather this: Those members of the body which seem to be naturally weakest, are essential, and on those parts of the body which we consider as of the least esteem we bestow the most honor. And to our unseemly parts a greater grace is added which our graceful parts do not require. Yes, by giving special dignity to the part deficient in it, God constructed the body so that there should be no disunion in it, and so that the members should have the same care for each other.

And so, if one member suffers,
  All the members suffer with it.
If one member is honored,
  All the members rejoice with it.

Now you are Christ's body, and individually its members. And God has placed you in the Church in the following order: First, Apostles, second, the Declarers of his Truth, third, Teachers, then mighty deeds, then ability to cure diseases, ability to help others, ability to govern, ability to pour forth strange utterances. Surely all are not Apostles? Surely all are not the Declarers of God's Truth? Surely all are not Teachers? Surely all have not the ability to do mighty deeds? Surely all have not the ability to cure diseases? Surely all do not pour forth strange utterances? Surely all do not explain them? But keep directing your zeal towards the attainment of the best gifts.

And now I show you a way beyond all comparison the best.

If I pour forth the utterances of men and of angels,
  But have no love,
    I have become resounding brass,
    Or a clanging cymbal.
And if I have the ability to declare the truth of God,
And know all secrets and possess all knowledge,
And if I have such perfect faith that I can remove mountains,

But have no love,
I am nothing.
And if I dole out to the hungry in mouthfuls all I possess,
And if I hand over my body to be burned,
But have no love,
I am in no way profited.

Love is long suffering,
She is kind.
Love never envies.
She never boasts.
She is never conceited.
She never behaves unbecomingly.
She is not self-seeking.
She is not irritated.
She does not dwell on her wrongs.
She does not boast in the triumphs of wrong,
But rejoices with the truth.
She bears everything.
She believes everything.
She hopes everything.
She endures everything.

Love never fails.

But whatever declarations of God's truth there are,
They will be done away.

Whatever utterances there are,
They will cease.
Whatever knowledge there is,
It will be done away.

For we have imperfect knowledge,
And we declare God's truth imperfectly,
But when perfection has come,
Imperfection will be done away.

When I was a child
I used to talk as a child,
I used to feel as a child,
I used to think as a child.
But now that I have become a man,
I have given up the ways of a child.

For as yet we see things dimly as in a poor mirror,
But, then, face to face.
As yet my knowledge is imperfect,
But then I shall know perfectly, just as I am perfectly known.

So, then, the abiding virtues are faith, hope, love,
These three:
But the greatest of these,
Love.

Keep following love, yet direct your zeal to the attainment of spiritual gifts, and especially to the attainment of the ability to proclaim God's truth. For he who gives expression to a strange utterance is not talking to men but to God. For no one understands him. Yet in spirit he is giving expression to secret truths. But he who proclaims the truth of God to men, builds them up, and encourages, and cheers them. He who gives expression to a strange utterance, builds up himself. But he who proclaims the truth of God builds up the Church. Now I should like you all to give expression to strange utterances, but I should prefer you to be able to proclaim God's truth. For he who proclaims God's truth is greater than he who gives expression to strange utterances, unless he also explains them, so that the Church may be benefited. And, since this is so, brothers, if I visit you and give expression to strange utterances, what good will I do you, unless I make known to you some revelation, or some knowledge, or some proclamation of God's truth, or some teaching? Instruments without life, such as a flute or a harp, although they give out a sound, yet, unless a proper distinction is made between the notes, how shall the tune played on either of them be recognized? And if the bugle should give a doubtful call, who will get ready for battle? It is the same also with you.

If, in giving expression to your strange utterance, you do not use intelligible language, how shall what you are saying be understood? You will be talking to the air. There are probably a great many different languages in the world and not one of them is without meaning. So if I do not understand the meaning of any particular language I shall be a foreigner to him who speaks it, and he will be a foreigner to me. It is the same also with you. Since you are zealous for spiritual gifts, seek to abound in them for the purpose of building up the Church. For this reason, let him who gives expression to a strange utterance pray for ability to explain it. For if I should give expression to a strange utterance in my prayer, my spirit would be praying, but my understanding is helping no one. What, then, is my conclusion? It is this. My prayer in the spirit will be an intelligent prayer. My singing in the spirit will be an intelligent singing. For if you bless God in spirit, only, how is he who has no such gift to say the "Amen" to your thanksgiving? For he does not know what you are saying. Your thanksgiving is, no doubt, excellent, but the other is not helped by it. I thank God I give expression to strange utterances more than all of you. But in the Church I prefer to speak five words intelligently so that I may teach others also, than thousands of words in a strange utterance.

Brothers, do not develop in yourselves the minds of children. On the contrary, in vice be babes, but in mind become full grown men. In the law it is written :

With foreign tongues and with the lips of foreigners,
  Will I speak to this people,
And not even thus will they hear me,
  Saith the Lord.

So, then, the strange utterances are intended as a sign, not for believers but for unbelievers, while the proclaiming of God's truth is not for the unbelievers, but for the believers. If, then, the whole church is assembled together and all are giving expression to strange utterances, and men who have no such gift, or unbelievers, come in, will they not say you are mad ? But if you are all proclaiming the truth of God, and some unbeliever, or a man who has no such gift, comes in, he is convinced of his sin by all, he is called to account for it, the secrets of his heart become known, and so, falling on his face, he will worship God, and declare that

God is really among you.

What, then, is my conclusion, brothers ? It is this. Whenever you meet for worship, each of you has a hymn, or something to teach, or a revelation, or a strange utterance, or an explanation. Let everything be done for the purpose of benefiting our fellows. If any one gives expression to a strange utterance,—and not more than two, or at the most three should do so,—let each do so in his turn, and let some one explain it. But if there is no one to explain it, let him be quiet in the Church, and talk to himself and to God. Let two or three of those who proclaim God's truth speak, and let the others judge whether what is said proceeds from the Spirit of God or not. But if a revelation is made to another sitting by, let the first be quiet. For you can all proclaim God's truth, one by one, so that all may learn, and all be cheered. And the spirit of those who proclaim God's truth is under their own control. For God is the God, not of confusion, but of peace.

This is the custom in all the Churches.

Let the women keep quiet in the Churches. For they are not allowed to speak. On the contrary, let them be subject to the rule of dependence, just as the law says. And if they wish information on any point, let them ask their own husbands at home. For it is disgraceful for a woman to speak in the Church.

Or was it from you the word of God came? Or did it come to you alone?

If any one thinks he is a proclaimer of God's truth, or is possessed of spiritual gifts, let him know thoroughly that what I am writing to you is the commandment of the Lord. But if any one is ignorant, let him be ignorant.

So, then, my brothers, direct your zeal to the proclaiming of God's truth, and do not forbid the giving expression to strange utterances. But let everything be done decently and in order.

Now, brothers, I want to remind you of the Good News which I brought to you, which, also, you received, on which also you have taken your stand, by means of which also you are being saved, if you hold fast to the teaching with which I brought you the Good News, unless there was no good cause for your believing in it. Among the first things which I delivered to you, which you also received, were these: That Christ died for our sins according to the Scriptures; that he was buried; that he was raised the third day according to the Scriptures; that he appeared to Cephas; then to the Twelve; then he appeared to more than five hundred of our brothers at once, the most of whom are still alive, but some have fallen asleep; then he appeared to James; then to all the Apostles; and last of all, as to one born at the wrong time, he appeared to me also. I have referred to myself in this way because I am the least of the Apostles, and am not worthy to be called an Apostle, because I persecuted the Church of God. But by the favor of God I am what I am, and the favor which he showed me did not become useless. On the contrary, I worked harder than any of them. Yet it was not I, but God's favor working with me. Whether, then, it is I, or they, this is what we proclaim, and this is what you believed.

Now if Christ is proclaimed as having been raised from the dead, how do some of you say there is no resurrection of the dead? But if there is no resurrection of the dead, neither has Christ been raised. And if Christ has not been raised, then our proclamation has nothing in it, and your faith has nothing in it. Yes, and we are found false witnesses of God. For we bore witness that God raised up the Christ. And he did not raise him up if, that is, the dead are not raised. For if the dead are not raised, neither has Christ been raised. And if Christ has not been raised your faith is to no purpose, you are still under the influence of your wrongdoings. And then those who have fallen asleep as followers of Christ have perished. If it is for this life alone we have hoped in Christ, we are of all men the most to be pitied.

But as it now is, Christ has been raised from the dead,
The first-fruits of those who have fallen asleep.

For since it was by means of man death came,
  By means of man, also, came the resurrection from the dead.
For just as in Adam all die,
  So also in the Christ will all be made alive.
But each one in his own order,
  Christ the first-fruits,
Then, those who belong to the Christ,
  At his coming.
Then is the end, when he shall hand over the Kingdom
  To his God and Father,
When he shall have brought to an end
  Every other dominion, and authority, and power.
For he must reign
  Till he has put all his enemies under his feet.
The last enemy to be destroyed is death.
  For He put everything in subjection under his feet.
But when he says: Everything is put in subjection,
  It is evident that he is excepted
  Who subjected everything to him.
And when everything has been subjected to him,
  Then will the Son also himself be subjected to him
  Who subjected everything to him,
So that God may be everything in everything.

Otherwise what shall they gain who are purified,
  If their purification only brings them to death like other men?

If the dead are not raised at all,
  Why, then, are they purified for such an end?
  And why do we expose ourselves to danger every hour?
Every day am I facing death.
By my boasting over you,
  Which I have in Christ Jesus our Lord, brothers,
I assert it.
If merely as an ordinary man
I fought with strong and cruel enemies at Ephesus,
  What is the use of it?
If the dead are not raised,
  Let us eat and drink, for to-morrow we die.
Do not deceive yourselves.
  Evil company corrupts good morals.
Rouse yourselves, as you ought to do,
  And stop your sinning,
  For some are ignorant of God.
I am talking to you in this way
  To rouse you to shame.

But some one will say: How are the dead going to be raised?
  And with what kind of a body are they going to come?
    You foolish fellow!
What you, yourself, sow does not spring into life,
  Unless it dies.

And what you sow, is not the future body,
  But bare grain,
It may be of wheat,
  Or of some other kind.
But God gives it a body just as he sees fit,
  And to each of the seeds its own body.
Not every kind of flesh is the same.
  But there is one kind peculiar to men.
  Another peculiar to beasts,
  Another to birds,
  Another to fishes.
There are also bodies peculiar to the heavens,
  And bodies peculiar to the earth.
But the brightness of the heavenly bodies is one thing,
  And that of the earthly bodies another.
The sun has its brightness,
The moon has its,
The stars have theirs.
  For star differs from star in brightness.
It is the same, also, with the resurrection of the dead.
  It is sown in a state of corruption.
It is raised in a state of incorruption.
  It is sown in an offensive condition.
It is raised in a condition of preeminent dignity.
  It is sown in a state of weakness.
It is raised in a state of power.

  It is sown a natural body.
It is raised a spiritual body.
  If there is a natural body,
There is also a spiritual body.
  And so it is written:
The first man, Adam, became a living soul.
  The last Adam, a life-giving spirit.
Yet the spiritual is not first,
  But the natural, and then the spiritual.
The first man is from the earth, and made of earth.
  The second man is from heaven.
As is he who is made of earth,
  Such are those also who are made of earth.
And as is he who is of heavenly origin,
  Such are those also who are of heavenly origin.
And as we have borne the image of him who is made of earth,
  We shall also bear the image of him who is of heavenly origin.

But this I have to say, brothers:
That flesh and blood cannot share in the Kingdom of God.
  Nor does corruption share in incorruption.
Listen! I have a secret truth to tell you.
We shall not all sleep,
  But we shall all be changed,
    In a moment, in the twinkling of an eye,

At the last trump.
For the trumpet will sound,
And the dead will be raised incorruptible,
And we shall be changed.
For this corruptible must put on incorruption,
And this mortal must put on immortality.
So when this corruptible shall have put on incorruption,
And this mortal shall have put on immortality.
Then will take place the saying which is written:
Death has been swallowed up in victory.
Where, O Death, is thy victory!
Where, O Death, is thy sting!
It is sin which gives death its sting,
And it is the law which gives sin its power.
But thanks be to God, who gives us the victory,
Through our Lord Jesus Christ.
So, then, my dear brothers,
Become fixed in your purpose, immovable,
Always abounding in the work of the Lord,
Since you know that your labor
Is not in vain in the Lord.

Now about the collection for those devoted to Christ, you also do just as I directed the Churches in Galatia to do. On the first day of the week let each one of you lay by what he can afford, so that no collection need be taken when I come. And when I come, I will send whomever you approve by letter to carry your gift to Jerusalem. And if it seems worth while for me to go also, they shall go with me.

I will visit you when I shall have passed through Macedonia. For I am passing through Macedonia, and, it may be, I shall make a stay with you, and perhaps spend the winter, so that you may give me your help and send me on my journey wherever I may be going. For I do not wish just now to pay you merely a passing visit. For I hope to spend some time with you, if the Lord permits. But now I intend to stay at Ephesus till the Harvest Festival. For a great and promising opportunity has presented itself, and there are many opposing me.

If Timothy comes, see to it that you give him no cause for anxiety. For he is doing the Lord's work as I am. So let no one despise him. Help him and send him on his way to me in peace. For I am looking for him with the brothers who bring this letter.

Now about Apollos, our brother, I wish to say, that I urged him very much to come to you with our brothers, and it was not at all his wish to come now, but he will come when he gets an opportunity.

Keep on the watch. Stand firm in the faith.

Be men. Be strong. Let everything you do be done in a spirit of love.

Now, brothers, you know that the household of Stephanas is the first-fruits of Greece, and that they set themselves to serve those devoted to Christ. So I urge you also to show deference to such as these, and to every fellow-worker and laborer. I am glad Stephanas, and Fortunatus, and Achaicus have come. For they have made up for your absence. For they cheered my heart and yours also. So become thoroughly acquainted with such men.

The churches of Asia Minor send you their best wishes.

Aquilla and Priscilla and the Church which meets at their house send you many good wishes as followers of the Lord.

All our brothers send you their best wishes.

Greet each other with a kiss of devotion.

The best wishes of myself, Paul, with my own hand.

If any one does not love the Lord, let him be devoted to destruction. The Lord is coming.

My love to all of you in Christ Jesus.

II. CORINTHIANS.

Paul,
By the will of God,
An Apostle of Jesus Christ,
And Timothy our brother,
To the Church of God which is in Corinth,
With all the devoted ones in the whole of Greece:
May favor be yours, and peace,
From God our Father and the Lord Jesus Christ.

Blessed be the God
And Father of our Lord Jesus Christ,
The Father from whom all mercies flow,
The God from whom all encouragement comes,
He who encourages us in all our troubles,
So that we may be able to encourage those
Who are in any trouble,
By means of the encouragement with which
We ourselves are encouraged by God.
For just as the sufferings of the Christ keep overflowing to us,
So also does our encouragement keep overflowing by means of the Christ.
And, if we are in trouble,
It is for your encouragement and safety.

Or, if we are encouraged,
  It is for your encouragement,
  That encouragement which is working in you,
By your endurance of the same sufferings
  As we ourselves also are suffering.
  (And our hope for you does not waver.)
For we know that as you are sharers of our sufferings,
  So also are you of our encouragement.

For, brothers, we do not desire you to be ignorant of our trouble which we had in Asia Minor. For we were weighed down altogether beyond our strength so that we even despaired of life. Yes, we had in ourselves the presentiment of death, so that we might not trust in ourselves but, on the contrary, in the God who raises the dead. And he delivered us from such a death, and he will do it again. It is on him we have set our hope of further deliverance in the future by your help also in your prayers. And so for the favor bestowed on us by the help of many, thanks will be given by many on our behalf.

For our boast is this, that our conscience is our witness that we conducted ourselves in the world, and still more towards you, with a devotion and sincerity born of God. It was not with carnal wisdom, but with the favor of God. For we are not writing to you about anything which you have not had the opportunity of reading and becoming thoroughly acquainted with. And I hope you will know thoroughly to the end,—just as you have heretofore known me in part,—that we are your cause for boasting, just as you also are ours on the day when Jesus our Lord comes.

It was with this conviction I intended to visit you first, so that you might be favored twice, my intention being to visit you on my way to Macedonia, and again on my return, and then to be assisted by you in my journey to Judæa. So, as this was my intention, surely I showed no fickleness of purpose? Or, what I plan, do I plan it with reference to carnal nature, so that I say, "Yes" and "No" in the same breath? Now, as God is faithful, our speech to you is not, "Yes" and "No." For God's Son Christ Jesus, he who was proclaimed among you by us—by me, and Silvanus, and Timothy—did not become "Yes" and "No." On the contrary, it is "Yes," which has taken place in him, and it is still the same. For however many are the promises of God, in him is the "Yes." And for this reason it is through him the "Amen" is said to the glory of God by means of us. And he who is bringing us with you into Christ, and is strengthening us, is God, he who anointed us, and sealed us, and gave us his Spirit in our hearts as a pledge of future blessings.

Now, upon my soul, I call God as a witness, that it was because I desired to spare you I did not visit Corinth again. Not that we are lording it over your faith. On the contrary, we are working with you for your true happiness. For it is by faith you are standing. So I decided that the best course for me was not to pay you another painful visit. For if I bring you pain, then who is going to bring me cheer, except the very person who is being pained by me? So I wrote as I did, so that, when I should come, I should not be pained by those who ought to make me glad. For I felt sure of you all without exception that my joy is yours also. For it was out of sore trouble and distress of heart, and with many tears I wrote to you, and I did it, not to give you pain, but to let you know how intense is the love which I have for you.

Now whoever has caused the grief, has not grieved me, but rather, to a certain extent—not to be too hard on him—all of you. Such a man has been sufficiently punished by the penalty inflicted on him by most of you. So, then, take the opposite course now, and forgive and encourage him, so that he may not in any way be overwhelmed by the intensity of his grief. So I urge you to assure him of your love. For it was with this end in view also I wrote to you. For I desired to put you to the test, and to learn whether you are in every way submissive. If you forgive any one, so do I. For if I have forgiven anything I have done it for your sakes in the sight of Christ, so as to prevent Satan from taking advantage of us. For we are not ignorant of his devices.

Now when I came to the country round Troy to tell the good news of the Christ, even though an opportunity presented itself, my spiritual nature had no rest, because I did not find our brother Titus. So I took leave of them and went out to Macedonia. But thanks be to God, who keeps leading us in one continual triumph in Christ, and uses us to spread the odor of his knowledge everywhere.

For we are a sweet smelling odor of Christ to God,
Among those who are being saved,
And among those who are perishing.
To the latter, we are an odor which proceeds from death,
And produces death.
To the former, we are an odor which proceeds from life,
And produces life.

Who is qualified for so important a work?

We are not as the many, who keep making the word of God a matter of dollars and cents. On the contrary, as those who are sincere, as those who are sent from God, in the sight of God we speak in Christ.

Are we again beginning to recommend ourselves? Surely we are not as some who need letters of recommendation to you, or from you? You yourselves are our letter, written in our hearts, known and read by everybody. For it is plain that you are Christ's letter, written with us as his amanuensis, written, though, not with ink, but with the Spirit of the living God, and that, too, not on tables of stone, but on human hearts.

Such, then, is the confidence which we have towards God through Christ. Not that of ourselves we are qualified to pass any judgment as of our own authority. On the contrary, our qualification is from God, who also qualified us to become servants of a new agreement, not of the Law, but of the Spirit. For the Law kills, but the Spirit gives life.

But if the dispensation, which was engraved in a written formula on stones, and could only pronounce death, began in such splendor, so that the children of Israel could not look steadily at the face of Moses because of its brightness, and that was passing away, how much more splendid will the dispensation of the Spirit be? For if the dispensation which brought condemnation began in splendor, much more splendid by far will the dispensation which sets men right with God be. Yes, the splendor of that dispensation has paled before the surpassing splendor of the present. For if what is passing away came through splendor, much more splendid will the dispensation which is to last be.

So, since we have such a hope, we speak very plainly, and do not do as Moses did when he used to put a veil on his face so that the children of Israel might not see the end of what was passing away. Yes, and their minds became dense. For to this very day, at the reading of the Old Agreement, the same veil remains unlifted. For in Christ alone is it done away. Yet to this day, whenever the Books of Moses are read, a veil lies on their hearts. But whenever any of them turns to the Lord, the veil is removed.

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, looking at the splendor of the Lord as in a mirror from which it is dimly reflected, are being changed into the same likeness from one degree of splendor to another, as it comes from the Lord, the Spirit.

For this reason, and because we are holding our office by God's mercy, we do not lose courage. On the contrary, we have given up those things which shame conceals, not resorting to crafty devices, nor tampering with God's word. Yes, it is by bringing the truth clearly to light we are commending ourselves to every man's conscience in the sight of God. So even if the Good News, as we tell it, is veiled, it is veiled only among those who are perishing. And, as for them, the god of this world has blinded their minds, because they will not believe, so that what the Good News tells us of the light of the splendor of Christ, who is the likeness of God, might not dawn on them. For it is not ourselves we are proclaiming, but Christ Jesus, as Lord, and ourselves, as your slaves, for Jesus' sake. For it is God who said: "Out of darkness light shall shine." And it was he who shone in our hearts so that we might bring to light the knowledge of the majesty of God as it shines in the face of Christ.

But we have this treasure in bodies of clay, so that the vastness of its power may be seen to be from God and not to be due to us. We are hard pressed on every side, yet not completely shut in; perplexed, yet not in despair; pursued, yet not abandoned; struck down, yet not killed; always carrying about on our bodies the marks of a death like that of Jesus, so that the life also of Jesus may be plainly seen on our bodies. For we who are alive are always being handed over to death for Jesus' sake, so that the life also of Jesus may be plainly seen in our mortal nature. So, then, death is working in us, but life in you. But with the same spirit of faith as that expressed in the Scripture:

> I believed, and that is why I spoke.

We also believe, and that is why we speak. For we know that he who raised the Lord Jesus, will raise us also with Jesus, and will bring us with you into his presence. For everything is for your sakes, so that, as God's favor has abounded by means of the many, it may cause thanksgiving to overflow to the glory of God.

For this reason we do not lose courage. For even if what is outward in our nature keeps decaying, what is inward is being renewed day by day. For our slight and transitory trouble is working out for us, to an immeasurable extent, a vast and transcendent blessedness. For we are not giving our attention to what is seen, but to what is unseen. For what is seen is for a time only, but what is unseen is eternal. For we know that if our earthly house, our body, which as a tent we are now occupying, should be torn down, we have a building which came from God, a house not made with hands, eternal, in the heavens. For, beside this, while we are in the present body, we keep sighing, longing to put on our dwelling which is to come from heaven. For we believe that when we have thus put it on, we shall not be found naked. And further, we, who are in this tent of the body, keep sighing under our burden, not because we wish to take it off, but because we wish to put on the other over it, so that the mortal may be swallowed up by life.

He, who prepared us for this, is God, and he also gave us his Spirit as a pledge of it.

So I always have courage and know that while I am at home in the body, I am away from my home with the Lord. For we guide our actions by faith, not by what we see. We have courage, I say, and we prefer to leave our home in the body, and to make our home with the Lord. And so, whether we are at home, or away from home, we aim to please him. For we must all appear before the judgment-seat of Christ, so that each one may receive the consequences of his life in the body, according to what he has done, whether good or bad.

So, knowing what the fear of the Lord means, we are trying to win men; but God has thoroughly understood us from the first, and I hope that you, also, in your hearts, have thoroughly understood us.

We are not again recommending ourselves to you. On the contrary, we are giving you an opportunity to boast for us, so that you may have something with which to answer those whose boasting is such in appearance only, and does not come from the heart. For, if we were out of our minds, it was for God. Or, if we are now of sound mind, it is for you. For it is the love of the Christ which impels us, ever since we came to this conclusion: That one died for all. Consequently all died. And he died for all, so that those who are now alive should no longer live for themselves, but for him who died for them and rose again.

So, then, we, for our part, know no one any longer from a merely human point of view. Yes, if we once became acquainted with Christ from such a point of view, yet now we are acquainted with him so no longer. So, then, if any one is in Christ, he is a new creature. The old things have passed away. They have become new. But everything comes from God, who, through Christ, reconciled us to himself, and gave us the work of making known this reconciliation, which is to tell how God was in Christ reconciling the world to himself, and is not counting men's offenses against them, and how he entrusted us with the message of reconciliation.

It is for Christ, then, we are acting as ambassadors, and God, as it were, is calling to you through us. We beg you on Christ's behalf, be reconciled to God. For he made him who never committed any sin to be sin for us, so that in him we might become the goodness of God. So, as God's fellow-workers, we also beg you not to receive his kindly favor in vain. For he says:

> At an acceptable time I listened to thee,
> And on the day of deliverance I helped thee.

Now is the thoroughly acceptable time, now is the day of deliverance. We give no one any occasion for being offended, so that no one may find fault with our work. On the contrary, in everything we show ourselves to be God's servants:

In much endurance, in troubles,
In hardships, in difficulties,
In floggings, in imprisonments,
In tumults, in toils,
In watchings, in fastings;
  By purity, by knowledge,
  By patience, by kindliness;
  By a spirit which is pure,
  By a love which is sincere,
  By a teaching which is true,
  By an energy which is divine;
  By means of the weapons of goodness,
    Whether for attack or defense,
  By means of honor and dishonor,

By means of slander and praise:
As deceivers, and yet true,
As unknown, and yet well known,
As dying, and yet, look! we are alive;
As chastened, and yet not killed,
As suffering, yet always happy,
As poor, yet making many rich,
As having nothing, and yet possessing everything.

I am speaking to you, Corinthians, with the utmost frankness. We are large-hearted. There is no narrowness of affection in us towards you. The narrowness of affection is in you towards us. You also, then, be large-hearted,—I am speaking to you as to my children,—and return my love for you.

Do not enter into alliances with unbelievers. For what share has right doing in lawlessness? Or, what has light in common with darkness? And what harmony is there between Christ and Belial? Or, what part has a believer with an unbeliever? And what agreement is there between God's Holy Place and idols? Just as God said:

I will dwell among them, and walk among them;
And I will be their God, and they shall be my people.
For this reason, come out from among them,
And separate yourselves from them, saith the Lord,
And touch no unclean thing;
And I will welcome you;

And I will be a father to you,
  And ye shall be my sons and daughters,
Saith Jehovah, the All-Ruler.

So, since such promises as these are ours, dear friends, let us free ourselves from every carnal and spiritual defilement, and perfect our devotion to God out of reverence for him.

Make room in your hearts for us. We have wronged no one. We have harmed no one. We have taken advantage of no one. I am not saying this to condemn you. For, as I have already said, you are ours for life and for death. I speak very plainly to you, yet I boast very much about you. I am full of encouragement, and, with all our trouble, I am very happy.

For, even since we reached Macedonia, our carnal nature has had no rest. On the contrary, we are in trouble on every side,—conflicts without, anxieties within. But God encourages the lowly, and he has encouraged us by the coming of Titus. And not only by his coming, but also by the encouragement which he received among you. For he tells us about your eager desire to see me, your sorrow for your sins, and your zeal on my behalf, so that I am still more happy. For though I made you sorry in my letter, I do not regret it. Though I did regret it,—for I see that the letter made you sorry, though only for a time—I am now glad, not because you were made sorry, but because your sorrow led to a change of heart and purpose of mind. For your sorrow was in accord with God's will, so that you might not in any way be injured by us. For the sorrow which is in accord with God's will effects a change of mind and purpose of heart which leads to a salvation never to be regretted. But the world's sorrow produces death. For see what the very fact of your having been made sorry in accord with God's will has done for you, what earnestness in making amends for the offense, what eagerness to clear yourselves from blame, what vexation at the disgrace, what fear of my displeasure, what desire for my approval, what readiness to discipline the offender, what a punishment of him! You have in every way cleared yourselves and shown that you are now free from guilt in the matter. So, even if I wrote the way I did to you, I did not do it so much to punish the wrong-doer, or to avenge him who was wronged, as to bring clearly to light before God that zealous interest of yours which you cherish towards me. Since this object has been attained we have been encouraged.

In addition to this encouragement we were made very much more happy by the happiness of Titus. For his heart has been cheered by you all. For though I have boasted to him a little about you,

you have not made me feel ashamed. On the contrary, just as we have always told you the truth, so also has our boasting to Titus about you proved to be the truth. And now his affection for you is all the greater, as he recalls your readiness to obey our counsel, and the spirit of self-distrust in which you received him. I am glad that I have complete confidence in you.

Now, brothers, we want you to know about the favor which God has bestowed on the Churches of Macedonia,—how, tried though they were in many a trouble, their overflowing happiness, and even their deep poverty, displayed itself in great liberality. For, I can bear witness, that to the extent of their ability, yes, and beyond it, they voluntarily gave, and with many an appeal to us they asked the privilege of giving their share towards the fund for their fellow-Christians. And their giving surpassed our expectations. For they were not content to give money, they gave themselves first to the Lord and to us, by allowing God's will to work on their wills. This led us to urge Titus to see to the completion of this expression of your sympathy which he had begun among you. And as you excel in everything,—in faith, and teaching, and knowledge, and all earnestness, and in the love which we have awakened in you,—I ask you to excel also in this matter.

I do not give this as a command. I am only making use of the earnestness shown by others to test the genuineness of your love. For you are well aware of the kindly generosity of our Lord Jesus Christ, and you know that with all his wealth he, for our sakes, became poor, so that you, through his poverty, might become rich. So I am giving my advice on this subject. For this is the best course to pursue with you, who were not only a year ahead of others in taking action, but also in resolving to do so. And now complete the work, also, so that, so far as your ability goes, its completion may be in accord with your resolve to do it. For if one has the inclination to give, he is accepted in proportion to what he has, not in proportion to what he has not. For our object is not to relieve others and to give you trouble. On the contrary, it is based on the principle of equality, and to bring about equality. So on this principle and to bring about this end, what you have to spare at the present time must go to supply their want, so that at another time what they have to spare may supply your want. Just as it is written:

> He who gathered much had no more.
> He who gathered little had no less.

But thanks be to God for inspiring the heart of

Titus with the same keen interest in your welfare as I have. For he has been so much encouraged that he is more than eager to visit you of his own accord. And we are sending with him our brother whose fame in spreading the Good News is in all the Churches. And not only so. For he is also the one who has been selected by the Churches to accompany us on our journey to Jerusalem when we take this expression of your generosity, whose collection we are superintending, that the Lord may be honored and our readiness to so honor him shown. We are taking special care that no one should find fault with us in the superintendence of this great collection. For we are making arrangements which are honorable, not only in the sight of God, but also in that of men. We are sending with Titus and the brother just named, another brother whose earnestness we have often put to the test in many ways, and we now find him even more zealous than ever for the work among you, because of his great confidence in you. If you wish to know about Titus, he is my associate and fellow-laborer in your interest. If you wish to know about our brothers, they are delegates of the Churches and an honor to Christ. So give them and the Churches which they represent a proof of your love, and show how well founded is my boasting about you.

It is needless for me to write to you about the collection for your fellow-Christians. For I know your willingness to help, and am always making it the occasion of boasting about you to the Macedonians. I tell them that you in Greece have been ready for a year past. And your zeal has been an incentive to most of them. I am sending our brothers, then, so that what we said about you may not prove to be an empty boast, and to enable you to be as well prepared as I have been saying you are. And I am doing this the more, so that, if any Macedonians should come with me, and find you unprepared, we, on our part, to say nothing of you, may not feel ashamed of our present confidence. So I think it necessary to urge our brothers to visit you in advance of myself, and arrange for the completion of the gift which you have already promised. Then it will be ready as a gift should be, and will not look as if it were being given under pressure.

But remember this :

He who sows sparingly,
  Will reap also sparingly,
And he who sows bountifully,
  Will reap also bountifully.

Let each one give just as he has previously resolved, not grudgingly, or as under pressure. For it is the cheerful giver whom God loves. And God is able to give you an abundance of his every blessing so that your every want may in every respect and at all times be abundantly supplied, and, as a result, you may give abundantly to every worthy cause. Just as it is written :

> He scattered broadcast, he gave to the poor.
> His goodness continues forever.

> Now he who abundantly supplies seed to the sower,
> And bread for food,
> Will supply and multiply your seed sown,
> And will increase the fruits of your goodness.

So, then, being made rich in everything, you are rich, also, in every kind of generosity. And it is that which, through us, is calling out thanksgiving to God. For the rendering of this service not only supplies the necessities of your fellow-Christians, but it also results in abundant thanksgivings to God. For through the evidence afforded by the service you thus render, you cause them to praise God for your fidelity to your profession of faith in the Good News of the Christ, as well as for your generosity in sharing with them and with everybody. In their prayers also for you, they express their longing to see you, because of God's surpassing goodness as displayed in you.

Thanks be to God for his indescribable gift.

Now I, Paul, myself, beg you by the meekness and gentleness of the Christ, I, who while among you am abjectly humble in my bearing towards you, but, when away from you, am bold in my language to you,—I beg you not to make me show my boldness, when I am again with you, by the confident bearing which I calculate I shall venture to adopt towards some of you who calculate that we are living as if we are under the influence of our carnal nature. We have a carnal nature, but our method of waging war against sin is not determined by it. For our weapons of war are not carnal, but are wonderfully effective for the overthrow of the fortresses of evil. And we effectively overthrow hostile arguments and every barrier raised against the knowledge of God. And if any one is devising evil against the Christ we cause him to desist from his purpose and to submit to him. And we are fully prepared to punish every act of disobedience when once your obedience has in every way been made complete.

You look at the outward appearance of things. If any one considers himself Christ's, let him think it over again in his own mind and come to the conclusion that just as he is Christ's so also are we. For even if I boast too much about our authority which the Lord gave us for the purpose of building you up and not for the purpose of tearing you down, I am not ashamed. I say this so that it may not seem as if I am overawing you by means of my letters. For "His letters," they say, "are impressive and vigorous, but his bodily appearance is weak, and his speaking contemptible." Let any one who says such a thing as that be assured of this, that what the words of our letters show us to be when away from you, that also will our deeds show us to be when with you. For we have not the audacity to class ourselves or compare ourselves with some of those who indulge in self-recommendation. On the other hand, when such as they are, measure themselves by themselves, and compare themselves with themselves, they show a lack of discernment. We, though, will make no boast which goes beyond the limits of our own work. On the contrary, we will confine ourselves to the limits of the sphere to which God limited us when he permitted us to come as far as Corinth. For we are not overreaching ourselves as we would be doing if we were not in the habit of coming to you. For, not only is this the case, but it is also the fact, that we were the first to reach you with the Good News of the Christ. We are not, then, unreasonably laying claim to other men's labors. But it is our hope that, with the increase of your faith, our influence among you may be very greatly extended within the sphere of our activity. For in this way we shall carry the Good News to districts beyond you, and not boast of work furnished ready to hand within the field of another man's activities.

Let him who boasts, boast in the Lord.

For it is not he who recommends himself who wins approval, but he whom the Lord recommends.

I wish you would tolerate a little folly in me! But I need not wish it, for you are indeed tolerating it. For my boasting is not a selfish boasting. It springs from my zealous affection for you. For I have given you in marriage to one husband, to present you as a pure bride to the Christ. But I am afraid that, as the Serpent by his craftiness deceived Eve, so your minds may in some way be seduced from the single-minded devotion due from you to the Christ. For if a newcomer is proclaiming Jesus as different from him whom I proclaimed, or if you are receiving a Spirit of another kind altogether from him whom you did receive, or a Good News different altogether from that which you welcomed, you are nobly tolerant! For I consider myself in no way inferior to the most prominent Apostles. And even if I am rude in speech, I am not deficient in knowledge. On the contrary, we made this perfectly plain to everybody in what we did for you.

Or, did I do wrong in humbling myself so that you might be exalted, when I brought you the Good News of God without accepting anything for my services? I robbed other Churches by taking pay from them so that I might serve you. And when I was with you, and in want, I became a burden to none of you. For my want was supplied by our brothers who came from Macedonia. Yes, in every way, I kept myself from being a burden to you, and I will continue to do so. As surely as the truth of Christ is in me I will allow no one in any part of Greece to deprive me of my right to make this boast. Why? Because I do not love you? God knows I do.

At any rate, what I am doing I will also continue to do, so that I may cut away the ground from under those who are looking for an opportunity to attack me, and further, so that in what they are boasting about they may appear in their true characters just as we also do. For such men are false Apostles, sham laborers. They keep assuming the appearance of the Apostles of Christ. And no wonder. For Satan himself is continually assuming the appearance of an angel of light. So it is not surprising if his servants also assume the appearance of servants of goodness. Their end will be in harmony with their doings.

I say again, then, let no one think me a fool. But if you do, at least receive me as a fool, so that I, also, may indulge in a little boasting. But when I speak with this boastful confidence I do not speak as impelled by the Lord, but as in my foolishness. For since many are boasting in what pertains to carnal nature, I also will boast. For being wise yourselves, you gladly bear with fools. For you bear it all, if any one makes you his slaves, if he eats you out of house and home, if he deceives you, if he exalts himself, if he strikes you in the face. I admit the dishonor cast on me by the fact that we were indeed weak, when it came to such treatment of you as that. But, to resume my foolish boasting, on whatever subject any one is bold, I am bold also.

Are they Hebrews?
  So am I.
Are they Israelites?
  So am I.
Are they descendants of Abraham?
  So am I.

Are they servants of Christ?
  (I speak as a man out of his mind), I am more;
  In more abundant labors,
  In more frequent imprisonments,
  In numberless beatings.

In frequent danger of death;
Five times have I received one short of forty lashes at the hands of the Jews.
Three times was I beaten with rods.
Once was I stoned.
Three times was I shipwrecked.
A night and a day have I been in the sea.

On many journeys have I gone;
I have been in dangers from rivers, dangers from robbers,
Dangers from my own people, dangers from the heathen,
Dangers in towns, dangers in the country,
Dangers from the sea, dangers from false brothers.

I have been through toil and hardship.
I have often had sleepless nights.
I have endured hunger and thirst.
I have often passed days without food.
I have been cold and poorly clad.
And not to mention other things,
There is my daily anxiety about all the Churches.

Who is weak,
And I am not weak?
Who is led astray,
And I am not indignant?
If I must boast,
I will boast of the things
Which show my weakness.

The God and Father of the Lord Jesus,
He who is forever blessed,
Knows that I am not lying.

When I was in Damascus, the Governor under King Aretas guarded the gates of the city so that he might arrest me, but I was let down by a hamper through a window in the wall, and escaped him.

It is necessary for me to boast. It is not a good thing to do, but I must do it, and so I will now pass to visions and revelations given by the Lord. I know a Christian who, fourteen years ago,—whether in the body, or out of the body, I do not know, God knows,—such a man, I say, was caught up even to the third heaven. And I know that such a man,—whether in the body, or separated from the body, I do not know, God knows,—was caught up into Paradise and heard words so sacred that no man is permitted to give utterance to them. About such a man will I boast, but about myself will I not boast, except in so far as my weaknesses are concerned. For if I should desire to boast, I shall not be a fool. For I shall be saying what is true. But I refrain from such a course, so that no one, because of the marvelous character of the revelations, may credit me with more than he can see in me, or hear from me. It was for this reason, as well as to prevent me from thinking too much of myself, I was afflicted with a painful bodily infirmity, Satan's means of disciplining me, so that I might not think too much of myself. About this I begged the Lord three times to take it from me. And he has said to me: "It is enough for you that you have my favor. For power becomes perfect in weakness."

Most gladly, then, will I rather boast about my weaknesses, so that the power of the Christ may come and dwell in me. It is for this reason I take pleasure in weaknesses, in injuries, in hardships, in persecutions, in difficulties, for Christ's sake. For when I am weak, then I am strong.

I have become a fool. But you are the ones who drove me to it. For I am the man you ought to be recommending. For I am in no way inferior to the most noted Apostles,—even if I am a mere nobody. The signs of the true Apostle, at any rate, were effectively accomplished among you, under circumstances calling for every kind of endurance, by signs and wonders, and the powers displayed in doing them. For in what way did you receive worse treatment than the other Churches, except it was in the fact that I, for my part, was in no way a burden to you? Forgive me this wrong.

Now this is the third time I have made every preparation to visit you, and I will in no way be a burden to you. For I am not after what you possess, but you. For it is not the duty of children to accumulate riches for their parents, but parents for their children. And I, for my part, will gladly spend and be completely spent for the sake of your souls. But the more I love you, am I to be the less loved?

Let it be admitted, then, that I was in no way a burden to you. "But I am cunning," it is said, "and I have been deceiving you." Surely I have taken no advantage of you by means of any of those whom I have sent to you? I have urged Titus to go to you and am sending our brother with him. Surely Titus has taken no advantage of you? Have not our actions been guided by the same Spirit? Have we not acted in the same way?

Do you think that I have been all along making my defense before you? On the contrary, it is before God, and as belonging to Christ, we are speaking. But everything, dear friends, is for the building up of your characters. For I am afraid that, when I visit you, I may not find you such as I wish you were, and that you may find me, also, such as you wish I were not. I am afraid that I may find quarreling, jealousy, ill-feeling, rivalry, slandering, backbiting, self-assertion, and disorder. Yes, I am afraid that, when I again visit you, my God may humble me in my relation to you, and that I may have to mourn over many of you who have for some time been sinning, and have not changed their minds and the purpose of their heart with reference to the impurity, immorality, and sensuality, in which they have indulged.

This is the third time I am coming to you.

On the statement of two or three witnesses
Everything shall be established.

I have already warned those of you who have for some time been sinning, and all the rest, and now, while still away from you, I again warn you, as I did while I was with you, that if I again visit you, I will spare no one. For you are looking for a proof, and this will be the proof, that the Christ always speaks in me. There is no weakness in his dealings with you. On the contrary, he is continually showing his power among you. For even if he was crucified in consequence of weakness, he is at any rate now living in consequence of the power of God. And so even if we are now weak with him, we shall at any rate live with him in consequence of the power of God,—and that for your sakes.

Do not be continually putting me to the test. Put yourselves to the test, and see whether you are holding the true faith. Examine yourselves. Or, do you not know yourselves well enough to know that Jesus Christ is in you? For he surely is, unless you have been tried and found wanting. But I hope that you will recognize the fact that we, at any rate, have not been tried and found wanting. And we pray God that you may do nothing wrong, not so that we may be clearly seen to have been tried and found not wanting, but, on the contrary, so that you may act the noble part, even if we may seem to have been tried and found wanting. For we have no power at all against the truth, but only in its service. For we are glad when we are weak, but you are strong. And that you may become perfect is the very thing we are praying for. It is for this reason I am writing these things in my absence from you, so that, when I am with you, I may not use severity in the exercise of the authority which the Lord gave me for the purpose of building up and not for tearing down.

And now, brothers, good-bye.
Be perfected. Be encouraged.
Live in harmony. Live in peace.
And the God of love and peace will be with you.

Greet each other with a kiss of devotion.
All the Christians of this place send you their best wishes.
The favor of our Lord Jesus Christ, and the love of God,
And the sharing in the Holy Spirit,
Be with you all.

GALATIANS.

Paul,
An Apostle —
Not from men, nor through men,
But through Jesus Christ, and God the Father,
Who raised him from the dead,—
And those with me, all the brothers,
To the Churches of Galatia :
May favor be yours and peace,
From God the Father, and our Lord Jesus Christ,
Who gave himself for our sins
So that he might rescue us
From the present wicked world
According to the will of God our Father :
To whom be the glory forever and ever.
Amen.

It is a wonder to me that you have so quickly turned from him who called you through Christ's favor, to another kind of good news, which is not really good news at all. It is only a method by which some people keep troubling you, and desiring to reverse the Good News of the Christ. Yet, even if we, or an angel from heaven, should tell you good news contrary to what we have told you, let him be cursed. Yes, as we have just said, so now again I say: If any one tells you good news contrary to what you have received, let him be cursed. For in speaking in this way am I seeking the favor of men or of God? Or, am I striving to please men? If I were still pleasing men I should not be Christ's slave.

For I want you to know, brothers, that the Good News which was told by me is not human. For I myself did not receive it from man, nor was I taught it by him, but, on the contrary, I received it by means of a revelation from Jesus Christ. For you have heard how I used to behave when I was a Jew, how incessantly I used to persecute the Church of God and kept destroying it; and I kept surpassing, in my Judaism, many of my own age among my countrymen, for I was more thoroughly zealous for the traditions of my fathers. But when it pleased God, who set me apart from my birth, and called me by means of his favor, to reveal his son in me so that I might tell the Good News about him among the heathen, I did not at once consult with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me. On the contrary, I went away into Arabia, and again returned to Damascus. Then, after three years, I went up to Jerusalem to become personally acquainted with

Cephas, and staid with him fifteen days. But another of the Apostles I did not see, except James the brother of the Lord. And what I am writing to you, before God I say it, I am not falsifying. Then I came into Syria and Cilicia. And I continued to be unknown by sight to the Churches of Judæa which were in Christ: and they were only hearing that "He who used to persecute the Church is now telling the Good News about the faith which he used to destroy." And they kept praising God on account of me.

Then after fourteen years I went up again to Jerusalem with Barnabas and took Titus also with me. And I went up on account of a revelation. And I laid before them the Good News which I proclaim among the heathen. But I did it in private before those whose reputation is high, for fear I might possibly be doing my work, or had already done it to no purpose. Yet not even Titus who was with me, and was a Greek, was compelled to be circumcised. And that, too, even though false brothers were secretly brought in, men who crept in to spy out our liberty which we have in Christ Jesus, so that they might bring us into slavery. And to these we submitted,—no, not for an hour. And we took such a stand so that the truth of the Good News might continue with you. But from those whose reputations are somewhat high—whatever they were, it makes no difference to me—God accepts no man's person—they, I say, whose reputations are high communicated nothing to me: but, on the contrary, when they saw that I was entrusted with the Good News for the uncircumcised, just as Peter was for the circumcised—for he who worked for Peter for the accomplishment of his apostleship to the circumcised, worked for me also, for the accomplishment of my duty to the heathen—and when they became aware of the divine favor which had been given to me, James, and Cephas, and John, those who are considered as pillars, gave to me and Barnabas the right hand of fellowship, so that we should go to the heathen, and they to the circumcised: only they desired that we should remember the poor; the very thing which I was also zealous to do.

But when Cephas came to Antioch, I resisted him to his face, because he stood condemned. For before some men came from James he made a practice of eating with the heathen. But when they came he gradually withdrew and separated himself, because he was afraid of those who belonged to the party of the circumcised. And the rest of the Jews also played the hypocrite with him; so that even Barnabas was carried away by their hypocrisy. But when I saw they were not acting properly towards the truth as set forth in the Good News, I said to Cephas before them all:

"If you, a Jew, are living as a heathen and not as a Jew, how is it you are compelling the heathen to live as Jews? We are by nature Jews, and not wrong-doers from among the heathen. But we know that a man is not set right in God's sight by doing what the law requires, but only by faith in Christ Jesus,—and we ourselves believed in Christ Jesus, so that we might be set right in God's sight by faith in Christ, and not by doing what the law requires: because by doing what the law requires shall no one be set right. But if, while we were seeking to be set right in Christ, we ourselves also were found to be sinners, is then Christ sin's servant?

By no means.

For if I build up again those things which I pulled down, I prove myself a wrong-doer. For I myself, by means of the law, died to the law, so that I might live to God. I have been crucified with Christ. But I am living. And yet it is no longer I who am living. It is Christ living in me. Yes, the life which I am now living in the flesh, I am living by means of faith, the faith which has for its object the Son of God, him who loved me and handed himself over for me.

I am not doing away with the favor of God. For if to be set right in his sight is ours by means of the law, then Christ died to no purpose.

O foolish Galatians, who bewitched you? And it was before your eyes Jesus Christ was plainly depicted, crucified. This is all I desire to learn from you: Was it by doing what the law requires you received the Spirit, or was it by paying faithful attention to what you heard? Are you so foolish? Having begun with the Spirit, will you end with the flesh? Did you suffer so many things in vain? If, indeed, it really is in vain. So he who supplied you with the Spirit, and provided you with such powers,—did he do it because of your doing what the law requires, or because of your paying faithful attention to what you heard? Just as

> Abraham believed God
> And his faith was considered as goodness.

So I want you to know that those whose principles of action are derived from faith,—they are sons of Abraham. Now Scripture foresaw that God sets the heathen right as a result of faith, and so proclaimed beforehand the Good News to Abraham and said:

> In thee shall all the nations be blessed.

So, then, those whose principles of action are derived from faith are blessed with the faithful Abraham.

For as many as derive their principles of action from doing what the law requires are under a curse. For it is written:

Cursed is every one who does not continue to do
Everything written in the book of the law.

Now that no one is set right in God's sight by means of the law is evident. For

The good man will live because of his faith.

But the law does not originate with faith. On the contrary,

He who does them shall live by means of them.

Christ redeemed us from the curse of the law by becoming a curse for us,—For it is written:

Cursed is every one who hangs on a tree,—

so that to the heathen the blessing of Abraham might come in Jesus Christ, so that we might receive the promise of the Spirit by means of faith.

Brothers, I am speaking as a man: A man's established agreement, though it is but a man's, yet no one does away with it, or adds new conditions to it. Now to Abraham were the promises made

And to his descendant.

He does not say: And to his descendants, as of many, but as of one,

And to thy descendant,

who is Christ.

Now this I say: An agreement established beforehand by God, the law, which came four hundred and thirty years later, does not invalidate, so as to make the promise of no effect. For if the inheritance is derived from the law it is no longer derived from the promise. But God has freely given it to Abraham by means of a promise.

What, then, is the object of the law?

It was added because of wrong-doings, till the descendant should come to whom the promise has been made; and it was ordained by means of angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one.

Is the law then against the promises of God?

By no means. For if a law had been given which was able to make alive, surely by means of the law would goodness have resulted. On the contrary, Scripture has shut up all under sin, so that the promise which springs from faith in Jesus Christ might be given to believers.

Now before faith came we were kept in ward by the law, shut up with a view to the dispensation of faith which was afterwards to be revealed. So, then, the law has been our tutor to bring us to Christ, so that we may be set right because of faith. But now that faith has come, we are no longer under a tutor. For you are all sons of God by means of the faith which is in Christ Jesus. For as many of you as were purified so as to partake of Christ's nature, put on Christ. There is among such neither Jew nor Greek, there is neither slave nor freeman, there is no male and female. For you are all one man in Christ Jesus. And if you are Christ's, then you are Abraham's descendant, and, owing to promise, heirs.

Now I say that so long as the heir is a child he in no way differs from a slave, though he is master of everything. On the contrary, he is under guardians and stewards till the time appointed by his father. So we, also, when we were children, were held in slavery by the rudiments of the world. But when the fulness of the time came, God sent out his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive the adoption of sons. And because you are sons, God sent out the Spirit of his Son into your hearts, crying, Abba, our Father. So, then, you are no longer a slave, but a son; and if a son, then an heir by means of God.

But at that time when you did not know God, you were slaves to those who by nature are not gods. But now that you have come to know God, or rather to be known by God, how is it you are turning back again to the weak and beggarly rudiments, to which you desire to be a slave over again from the very beginning? You keep scrupulously observing days and months, and seasons and years. I am afraid that I have worked for you in vain.

I beg you, brothers, become as I am. For I also have become as you are. You have in no way wronged me. Yes, you know that it was because of my bodily weakness I told the Good News to you the first time. And you did not despise, nor loath my bodily weakness, as you might have been tempted to do. On the contrary, you received me as an angel of God, as Christ Jesus himself. Where, then, is your boasted blessedness? For I am a witness to you that, if possible, you would have torn out your eyes, and given them to me. So, then, have I become your enemy by telling you the truth? They are making you the object of their zeal, but in no good way. Yes, they desire to shut you out, so that you may make them the object of your zeal. But it is good to be zealously sought after, when it is done honestly, at all times, and not only when I am present with you. My little children, over whom I am again in birth pangs till Christ is formed in you, I could indeed wish to be present with you this moment, and to change my tone. For I am perplexed about you.

Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons, one from the slave-girl, and one from the free woman. But he who was from the slave-girl was born in the regular course of nature, but he who was from the free woman was born by means of the promise. Now these things are spoken in a double sense. For these women are two agreements, one from Mount Sinai bearing children into slavery, and she is Hagar. Now this Hagar is Mount Sinai in Arabia, and answers to the present Jerusalem. For she is in slavery with her children. But the Jerusalem which is above is free, and she is our mother. For it is written:

> Rejoice, thou barren that bearest not:
> Break forth and cry, thou that travailest not:
> For more are the children of the desolate
> Than of her who hath the husband.

Now we, brothers, as Isaac was, are children of promise. But just as at that time he who was born in the regular course of nature persecuted him who was born according to the Spirit, so it is now. But what does the Scripture say?

> Cast out the slave girl and her son.
> For the son of the slave girl shall in no way be heir
> With the son of the free woman.

For this reason, brothers, we are not children of the slave girl, but of the free woman.

It is for freedom Christ set us free. So stand fast in it, and do not be held fast again in slavery's yoke.

Listen! I, Paul, say to you, that if you are circumcised Christ will be of no advantage to you. Yes, I protest again to every man who has himself circumcised, that he is under obligation to keep the whole law. You have been done away with, you have been cut off from Christ, you who are seeking to be set right by the law; you have fallen from divine favor. For we, by means of the Spirit, are eagerly waiting for the hoped-for goodness which springs from faith. For in Christ Jesus neither circumcision avails anything, nor uncircumcision. On the contrary, it is faith working in us by means of love.

You were doing well. Who hindered you from being persuaded by the truth? This persuasion did not come from him who is calling you. A little leaven leavens the whole mass. I, for my part, am persuaded with reference to you in the Lord, that your thoughts will be no other than I would have them; but he who is troubling you will bear the sentence passed on him, whoever he may be. But I, brothers, if I am still proclaiming circumcision, why am I still being persecuted? Then has the offense which the cross gives been done away with. I wish that those who are unsettling you would not only circumcise themselves, but would cut off their privates altogether.

For you were called to freedom, brothers; only do not use your freedom for sensual indulgence, but by means of love become slaves to each other. For the whole law is fulfilled in one saying, that is in this:

Thou shalt love thy neighbor as thyself.

But if you keep biting and eating each other up, see to it that you are not consumed by each other.

Now I say, Be guided by the Spirit, and you will never fulfil the carnal desire. For the carnal nature is against the spiritual, and the spiritual is against the carnal. For they are contrary to each other, so that you cannot do what you desire. But if you are led by the Spirit you are not under the law. Now the carnal deeds are made plain and

They are such as these:
 Fornication, uncleanness, lasciviousness,
 Idolatry, sorcery,
 Enmities, strife, jealousies, wrath,
 Factions, divisions, parties,
 Envyings, murders.
 Drunkenness, revellings,
And such like.

And I forewarn you of these just as I also told you before, that those who keep doing all such things shall not inherit the kingdom of God.

But the fruit of the Spirit is
 Love, joy, peace,
 Long-suffering, kindness, goodness,
 Faithfulness, meekness, self-control.
Against all such things there is no law.

Now those who belong to Christ Jesus have crucified their carnal nature with its passions and desires.

If we are living by means of the Spirit, by means of the Spirit let us also guide our actions. Let us not become vainglorious, provoking each other, envying each other.

Brothers, even if a man should be taken in the very act of doing wrong, you, who are spiritual, restore such a one in the spirit of meekness; seeing to yourself, so that you also may not be tempted. Bear each others' burdens, and so fulfil the law of Christ. For if any one thinks he is something when he is nothing he is deceiving himself. But let each one put his own work to the test and then he will have his ground of boasting only in what concerns himself and not in what concerns another. For each one must carry his own load.

Let him who is taught in the word share with his teacher in everything that is good.

Do not be deceived. God is not mocked. For whatever a man sows that will he also reap.

For he who sows to his own carnal nature,
Will, from his carnal nature, reap corruption.
But he who sows to the Spirit,
Will, from the Spirit, reap life eternal.

Let us not lose heart in well doing, for in due season we shall reap, if we do not grow weary. So, then, as we have opportunity, let us do good to everybody, but especially to those who are of the household of faith.

See with what large letters I am writing to you with my own hand.

As many as desire to make a fair show in the flesh, they compel you to be circumcised; only so that they may not be persecuted because of the cross of Christ. For not even those who have themselves circumcised, no, they themselves do not keep the law. But they desire to have you circumcised so that they may boast of what has been done to your flesh. But I will by no means boast, except in the cross of our Lord Jesus Christ. For it is through him the world is crucified to me and I to the world. For neither is circumcision anything, nor uncircumcision. On the contrary, a new creature is.

And as many as are living by this rule,
Peace on them, and mercy,
And on the Israel of God.

In the future let no one trouble me. For I carry branded on my body the marks of Jesus.

The favor of our Lord Jesus Christ
Be with your spirits, brothers,
Amen.

ROMANS.

Paul,
A slave of Jesus Christ,
By calling an Apostle,
Set apart to make known the Good News of God,
The Good News which he formerly announced
By means of his prophets in Holy Writ about his Son,
About him who was born of David's race,
So far as flesh is concerned,
About him who was openly appointed God's Son
When, by an act of power made possible
By a spirit of devotion,
He raised him from the dead;
About Jesus Christ our Lord, by means of whom
We received the favor of a commission
To promote among all nations for his name's sake
The obedience which springs from faith:
And you yourselves also are among these,
And are by calling Jesus Christ's:
To all who are in Rome,
Loved by God, by calling devoted ones,
May favor be yours, and peace,
From God our Father, and the Lord Jesus Christ.

First, I keep thanking God through Jesus Christ for you all that your faith is being spoken of throughout the whole world. For God is my witness, he whom I am serving with my spirit in making known the Good News of his Son, how unceasingly I am always making mention of you in my prayers, asking whether in any way I shall now at length be prospered by the will of God to come to you. For I long to see you so that I may impart to you some spiritual gift, for the purpose of strengthening you. That is, that I may be helped by my intercourse with you at the same time that you are helped by means of that mutual faith which acts and reacts on each of us,—both yours and mine.

Now I do not want you to be ignorant, brothers, that I often intended to visit you, but so far have been prevented. I intended to do this so that I might have some fruit among you also just as I have among the other nations. I have a duty to perform both to Greeks and the people of other nations, both to wise and foolish. So, so far as I am able, I am eager to tell the Good News to you, also, who live in Rome.

For I am not ashamed of the Good News. For it is the power of God which brings salvation for every believer, both Jew and Greek. For a goodness of God is revealed in it, originating in faith and culminating in faith, just as it is written:

But the good man will live because of his faith.

For the wrath of God is revealed from heaven against every kind of irreverence and wickedness of men who keep wickedly suppressing the truth, because what is known by God is clear to them. For God made it clear to them. For ever since the world was made his unseen attributes, his eternal power and divinity, have been clearly seen by the mind in his works; so that they are without excuse. Because, when they knew God, they did not praise him as God, nor give him thanks, but, on the contrary, gave way to idle speculation until their unpracticed spiritual vision became dulled. Claiming to be wise, they became fools, and changed the majesty of the immortal God to the likeness of an image of mortal man, and of birds, and four-footed beasts, and creeping things.

So, according to the desire of their hearts, God handed them over to the dominion of impurity to dishonor their bodies among themselves; those who changed the truth of God into a lie, and worshipped and served the creature as well as the Creator who is blessed forever. Amen. For this reason God handed them over to the sway of degrading passions. For even their women changed their natural function to such as is beside nature, and the men, also, in the same way, neglecting the natural function of woman, burned in their lust for each other, men with men acting scandalously, and receiving in their own persons the wages due their moral wandering. So just as they considered the knowledge of God as worthless, God handed them over to the sway of a worthless mind, to do disgraceful things, filled with every kind of badness, wickedness, covetousness, malignity ; full of envy, murder, strife, deceit, malignant subtlety; mischief-makers, slanderers, God-haters, insolent, arrogant, ostentatious; inventors of evil, disobedient to parents, lost to the sense of truth and of honest dealing, devoid of natural affection and of pity : who, though they well know the decree of God that those who keep doing such things deserve to die, not only keep doing them but also applaud those who keep doing them.

So you are inexcusable, O man, whoever you may be, in setting yourself up as a judge. For in judging another, you are condemning yourself. For you, the judge, keep doing the same things. But we know that the sentence which God passes on those who keep doing such things is a true sentence. But you count on this, O man, you, who set yourself up as a judge of those who keep doing such things and are doing the same yourself, that you shall escape the sentence of God? Or, ignorant of the fact that the goodness of God is bringing you to a change of mind and purpose of heart, are you despising the wealth of his goodness and forbearance and patience? But in your hard and unchanged heart you are storing up for yourself wrath for the day of wrath and of the revelation of the good judgment of God, who will award to each one of us just what his conduct has deserved, to those who by a patient continuance in a generous course of life keep seeking for glory and honor and immortality, eternal life: but for those who are factious and are not true, but are bad, there are wrath and indignation, tribulation and anguish, on every man who keeps living a wicked life, the Jew first, and also the Greek; but glory and honor and peace for every one who keeps living a generous life, for the Jew first and also for the Greek. For there is no respect of persons with God. For as many as have sinned without law will also perish without law: and as many as have sinned under law will be judged by law. For it is not those who hear a law who are good in God's sight but those who act in accord with law shall be so esteemed on that day when, as my Good News declares, God shall judge the secrets of men by means of Jesus Christ. For when the heathen, who have no law, do by the light of nature what the law requires, then, since they have no law, they are a law to themselves. For what the law requires can be seen written on their hearts, their conscience at the same time attesting that they do right or wrong, and the conclusions of reason attained by discussion, accusing or excusing them.

But if you bear the name of a Jew,
        And rely on the law,
        And make your boast of God,
        And know his will,
        And distinguish the things which differ,
    Because you are instructed out of the law ;
        And believe yourself to be a guide to the blind,
        A light to those in darkness,
        An instructor of the foolish,
        A teacher of children,
    Because you have in the law the outline of the knowledge of the truth —
    You, then, who are the teacher of others,
        Why not teach yourself ?
        You, who loudly tell others not to steal,
        Do you steal ?

You, who say others should not commit
adultery,
Do you commit adultery?
You, who abhor idols,
Do you rob temples?
You, who boast about the law,
Do you dishonor God, by breaking the
law?
For the name of God is blasphemed among the nations
Because of you, just as it is written.
For circumcision is of advantage to you
If you keep the law.
But if you are a breaker of the law,
Your circumcision has become uncircumcision.
So if the uncircumcised observe the law's requirements,
Shall not their uncircumcision
Be considered as circumcision?
And the physically uncircumcised
By fulfilling the law,
Will condemn you, who by means of
your literal circumcision
Are a breaker of the law.
For he is not a Jew, who is one outwardly
only,
Nor is that true circumcision
Which is only external and physical.

But a Jew is one who is such in the secret of his heart,
And true circumcision is that of the heart,
And is spiritual, not literal.
Whose praise does not come from men,
But from God.

What, then, is the superiority of the Jew? Or, what is the advantage of circumcision?

Great in every way. First, because the Jews were entrusted with the revelations of God.

What! If some were unfaithful, surely their unfaithfulness would not do away with the faithfulness of God?

By no means. Let God be proved true and every man false, just as it is written:

So that thou mightest be shown to be right in thy argument,
And triumph in thy cause.

But if our badness establishes God's goodness, what shall we say? Surely God is not bad in making his wrath felt? (I say this from the standpoint of a man.)

By no means. For how, then, is God to judge the world? But if the truth of God, by means of my lie, has resulted in his honor, why am I also still judged as a sinner, and why should it not be, just as we are slanderously reported, and just as it is declared we say: Let us do evil so that good may come? Such a contention is justly condemned.

What, then? Are we the better off?

Not altogether. For we have already brought the charge that both Jews and Greeks, all of us, are sinners, just as it is written:

> There is not a good man, not one:
> There is not one who understands,
> There is not one who keeps seeking after God.
> All have gone astray, they have become altogether useless.
> No one is of use, not so much as one.
> An open grave is their throat,
> With their tongues they have deceived.
> The poison of asps is under their lips,
> Their mouth is full of cursing and bitterness.
> Their feet are quick to shed blood,
> Destruction and misery are in their ways,
> And they never knew the path of peace.
> There is no fear of God before their eyes.

Now we know that whatever the law says, it says it to those who are under the law so that every mouth may be closed and all the world may become subject to judgment before God. Because by doing what the law requires

> No one is set right in his sight.

For by means of the law is the full knowledge of sin.

But now, aside from law, a goodness which comes from God is made known, and it has the witness of the law and the prophets. It is a goodness which comes from God through faith in Jesus Christ, and is intended for all those who believe in him, without reference to who, or what they are. For every one of us has sinned and we keep failing to attain to God's glorious ideal. But, by his favor, we are being freely set right in his sight through the deliverance which we have in Christ Jesus. For God placed him before the world, to be, by his death, and through faith in him, a means of reconciliation. And he did it, to prove his goodness, as well as because of the fact that, in his forbearance, he had passed over the sins men had previously committed. He did it, I say, as a proof, at the present time, of his goodness, and also, so that he might be good, and might at the same time set him right in his sight, who is actuated by faith in Jesus.

Where, then, is the boasting?

It is excluded.

By what law? The law which tells us how we are to act?

No, but by a law which tells us how we are to believe. For we maintain that man is set right by faith aside from the acts which the law requires. Or, does God belong to the Jews alone? Does he not also belong to the heathen? Yes, to the heathen, also, if at least God is one, who will set right those who are circumcised in consequence of faith and those who are uncircumcised by means of faith. Are we then doing away with law by this insistence on faith? By no means. On the contrary we are establishing law.

What then shall we say that Abraham the forefather of our race has found? For if Abraham was set right in the sight of God because of what he did he has something to boast about.

But not in God's sight. For what does the Scripture say?

> Now Abraham believed God
> And his faith was considered by him as goodness.

Now a workman's wages is not considered as a favor, but as a debt. But to him who does not work but believes on him who makes the irreverent good, his faith is considered as goodness, just as David also speaks of the delightful condition of the man whom God regards as good aside from what he does:

> Blessed are they whose wrong-doings have been put away,
> Whose sins have been covered.
> Blessed is the man whom the Lord will never consider a wrong-doer.

Is this blessing, then, pronounced on those who are circumcised, or on those who are not circumcised also? For we say:

> Abraham's faith was considered as goodness.

How, then, was it considered? When he was circumcised, or when he was uncircumcised? Not when he was circumcised, but when he was uncircumcised: and he received the sign of circumcision as a seal of the goodness which originated in the faith which he manifested when he was uncircumcised, so that he might be the father of all those who, while uncircumcised, show such faith that they are considered good, and a father of those who are not only circumcised, but who also reproduce the faith of our father Abraham which he manifested when he was uncircumcised. For the promise to Abraham and to his descendants that he should inherit the world, was not by means of the law, but by means of the goodness which springs from faith. For if men are heirs because of law, faith has no meaning, and the promise is an empty one. For the law produces wrath, but where there is no law there is none to break. For this reason it originates in faith, so that it may be by favor, and the promise may be secure to all his descendants, not to those who are such because of the law only, but also to those who are such because they are actuated by Abraham's faith. And he is the father of us all just as it is written:

> A father of many nations have I made thee.

For actuated by such a faith in the eyes of the God in whom he believed, a God who restores the dead to life and calls what is not as though it was: that Abraham who against hope, to realize hope, had such faith as to become a father of many nations, just as it had been said:

> So shall thy descendants be.

And strong in faith, even though he considered his own body now as good as dead (he was about a hundred years old), and Sarah as sterile, yet at God's promise, he did not allow his unbelief to make him doubt, but became strong by faith, gave praise to God, and fully assured himself that what God has promised, he is able to perform. It is for this reason

> His faith was considered as goodness.

Now it was not written for his sake alone that it was so considered, but also for us, to whom it is going to be considered, to those, that is, who believe on him who raised Jesus our Lord from the dead. For Jesus was handed over to death for the sake of our offenses, and he was raised from the dead so that we might be set right with God.

So, having been set right with God on account of faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained access by faith to this favor in which we stand and rejoice in the hope of attaining to God's glorious

ideal. And not only so, but we rejoice also in our troubles,
Knowing that trouble produces endurance,
  And endurance, a well proved character,
    And a well proved character, hope,
      And that a hope which does not make ashamed,
because the love of God has been poured out in our hearts by means of the Holy Spirit which is given to us. For while we were still weak, in God's good time, Christ died for the godless.

For it would be a hard thing to find any one willing to die for a good man. For a generous man, though, some one might perhaps even dare to die. But God established his own love for us by the fact that while we were still sinners Christ died for us. So, since we have now been set right with God by his blood, we shall much rather be saved from wrath by his means. For if, while we were enemies, we were reconciled to God by means of the death of his Son, we shall much rather be saved by his life after we have been reconciled. And not only so, but we rejoice also in God by means of our Lord Jesus Christ, by whose means we have now received the reconciliation.

It was for this reason that, just as by means of one man sin came into the world, and death by means of sin, and so death passed to all men because all sinned—— For even before the time of the law sin was in the world, but it is not considered sin, if there is no law, yet death reigned from Adam to Moses even over those whose sin had nothing in common with the transgression of Adam who is a type of the coming one.

Yet the offense and the favor are not to be compared. For if, by the offense of the one, the many died, much rather did the favor of God, and the free gift by the favor of the one man Jesus Christ, abound to the many. Nor is the free gift to be compared with what happened as the result of one man's sin. For the sentence arising from a single case was a sentence of condemnation, but the free gift resulting from many offenses, was a free gift of goodness. For if, by the one man's offense, death reigned by means of the one, much rather shall those who receive the abundant favor of the free gift of goodness reign with life as its instrument by means of the one, Jesus Christ. So, then, as by means of one man's offense the consequence for all men was condemnation, so, also, by means of one man's goodness, the consequence for all men was a setting right with God, which is life. For, just as by means of the one man's disobedience, the many were constituted sinners, so also, by means of the one man's obedience, the many will be constituted righteous. Now law came in so that the offense might be more evident. But where sin became more evident, the favor became more evident still, so that just as sin reigned with death as its instrument, so also might divine favor reign through goodness, and result in life eternal through Jesus Christ our Lord.

What shall we say then? Shall we continue in sin that the divine favor may be the more evident?

By no means. We have died to sin. How are we to still live in it? Or, are you ignorant of the fact that so many of us as have been united to Christ in purification have by it also partaken in his death? So we were buried with him by partaking of his death in purification, so that, just as Christ was raised from the dead by means of his Father's majestic power, we also in the same way should live according to a new principle of life. For, if we have become of one nature with him by a condition corresponding to his death, it cannot but be that we shall so become by a condition corresponding to his resurrection: knowing, as we do, that our former self was crucified with him so that our sinful self might be destroyed, and we might no longer be slaves to sin. For he who has died has been delivered from his sin and been set right with God. Now, if we have died with Christ, we believe that we shall also live with him, since we know that Christ raised from the dead never dies again, that death never again has influence over him. For the death which he died, he died to sin once for all. But the life which he is living, he is living to God. So you, also, consider yourselves dead to sin, but alive to God by means of Christ Jesus.

So do not let sin be reigning in your mortal self so as to obey its desires, nor put your members as weapons into the hands of sin to be used for evil purposes, but put yourselves rather into the hands of God, as if you are living men raised from the dead, and your members to be used for good purposes in the cause of God. For sin will not have any influence over you. For you are not under the influence of law, but under the influence of God's favor.

What then? Shall we sin, because we are not under the influence of law, but under the influence of God's favor?

By no means. Do you not know that when you put yourselves as slaves into submission to any one you are slaves to him to whom you put yourselves in submission, whether your master is "Sin," paying death as his wages, or "Obedience," paying goodness. But thanks be to God that you who were once slaves of sin have made a sincere submission to the kind of teaching under the influence of which you were put, and that you have been freed from sin and become slaves of goodness. I am speaking as a man because of the weakness of your human nature. For just as you once put your members as slaves into the hands of impurity and lawlessness, so now put your members as slaves into the hands of goodness for the purpose of being made pure. For when you were slaves of sin, you were free from goodness. So what did you then gain by the things of which you are now ashamed? For the end of those things was death. But now, being free from sin and serving God as his slaves, your gain is in being made pure, and its end is life eternal. For the wages of sin is death, but the favor of God is life eternal in Christ Jesus our Lord.

Or, are you ignorant of the fact, brothers, for I am talking to those who are acquainted with law, that the law keeps its influence over a man so long as he lives? Take, for instance, the case of a married woman. She is bound by law to her living husband. But if her husband dies she is freed from the law which binds her to him. So, then, if, while her husband is living, she gives herself to another man, she will be called a prostitute. But if her husband dies she is free from the law to such an extent that she is no prostitute when she gives herself to another man. It is the same, my brothers, in your case. For you, also, have died to the law by means of the body of the Christ, for the purpose of giving yourselves to another, to him who was raised from the dead, so that we might produce fruit for God. For when we were carnally minded, the sinful passions to which the law gave energy kept working with our members so that we might produce fruit for death. But now we are freed from the law. We have died to that by which we were held down, so that we are slaves in a new sense, slaves to the Spirit, and not slaves, as of old, to the letter.

What, then, is to be said? Is the law sin?

By no means. Yet I should not have learned what sin is if it had not been for the law. For I should not have known what it was to covet if the law had not said:

> Thou shalt not covet.

But, when it was brought into exercise, sin, by means of the commandment, worked out with me every kind of desire. For aside from law sin is a dead corpse. But there was a time when I myself lived aside from law. But when this commandment came home to me sin sprang into life and I died, and the commandment which was intended to bring life, brought, I found, not life, but death. For when it was brought into exercise; sin, by means of the commandment, deceived me, and by its means slew me. So that the law is pure, and the commandment pure and good and generous.

What is generous, then, became death to me?

By no means. On the contrary, it was sin which became so, working out death for me by means of what is generous, so that it might appear to be sin; so that by means of the commandment sin might become sinful beyond measure. For we know that the law is spiritual. But I am carnal, sold into slavery to sin. For I do not understand what I am doing. For I am not doing what I desire. On the contrary, I am doing what I hate. But if I keep doing what I do not desire to do, I join with the law in declaring that it is noble. And since this is so it is no longer I who am working it out, but the sin which is in me. For I know that nothing generous is living in me, that is, in my carnal mind. For the desiring is in me, but the working out of the noble is not. For I do not act generously as I desire. On the contrary, I keep doing the evil which I do not desire. But if I keep doing what I do not desire, it is no longer I who am working it out, but, on the contrary, the sin which is in me. So I find the law is with me while I am desiring to act nobly, and yet evil is present with me. For I take delight in the law of God so far as my spiritual self is concerned, but I see another law in my members carrying on a war with the law of my mind, and making me a prisoner to the law of sin which is in my members. A miserable man am I. Who will rescue me from this dead body? The favor of God through Jesus Christ our Lord. So, then, I myself with my mind am a slave to the law of God, but with my carnal nature to the law of sin.

So there is now no sentence of punishment for those who are in Christ Jesus. For the spiritual law of life in Christ Jesus has freed you from the law of sin and of death. For, as for the law's incompetency, its weakness arising from man's carnal nature, God sent his own Son in the likeness of sinful carnal nature and for sin, and gave sentence of punishment against the sin in the carnal nature so that the requirements of the law might be met in our case whose actions are not guided by our carnal nature but by our spiritual nature. For those who are under the influence of their carnal nature keep thinking carnal thoughts, but those who are under the influence of their spiritual nature keep thinking spiritual thoughts. For the carnal mind is death, but the spiritual mind is life and peace: because the carnal mind is hostile to God. For it is not obedient to the law of God, nor, indeed, can it be. So those who are carnal cannot please God.

But you are not carnal, but spiritual, if, that is, God's spirit is living in you. But if any one does not possess Christ's spirit he is not his. But if Christ is in you, the body is a dead corpse because of sin, but the spirit is life because of goodness. Now if the spirit of him who raised up Jesus from the dead is living in you, he who raised up Christ Jesus from the dead will endow your mortal bodies with life by means of his Spirit which is living in you.

So, then, brothers, we are under obligation, not to our carnal nature, to live under its influence. For if we keep living under the influence of our carnal nature we are on the way to death, but if, under the influence of the Spirit, you keep killing your material nature's activities, you will live. For as many as are being continually led by the Spirit of God, they are God's sons. For you have not taken such a spirit as is to be found among slaves, which takes one back to fear, but you have taken the spirit of adopted sons, which inspires the cry: Abba, our Father! the Spirit itself bearing witness with our spirits that we are God's children. But, if children, heirs as well: heirs of God and joint-heirs with Christ, if, at least, we keep suffering with him so that we may be also glorified with him.

For I consider that the present season's sufferings are not worth comparing with the glory which is going to be revealed to us and in us. For the eager expectation of Creation is waiting for the revealing of the sons of God. For, not of her own will but because of him who subjected her, creation was subjected to weakness, in hope that she herself also shall be set free from her slavery to corruption and shall attain to the glorious freedom of the children of God. For the whole creation has been groaning with us and has been in her birth-pangs with us till now. And not only so. But we ourselves also, we, who are in possession of the first-fruits of the Spirit, even we ourselves, are groaning to ourselves, eagerly waiting for our adoption as sons, our body's deliverance from captivity. For we were saved by hope. But hope once realized is hope no longer. For who hopes for what he has already realized? But if we hope for what has not been realized, we keep eagerly waiting for it.

And in this way also the Spirit keeps seconding our frail efforts to attain it. For we do not know what to ask for so as to pray as we should, but the Spirit himself makes intercession for us with unutterable groanings, and he who searches men's hearts knows the Spirit's desire, because when he makes intercession for those who are pure he always does it agreeably to God's will.

And we know that everything
Keeps working together for the good
  Of those who love God,
    Of those who by calling
    Are in accord with his purpose.

    For those whom he foreknew
    He also foreordained
    To be conformed to the image of his Son,
    So that he might be the first-born
    Among many brothers.
      And those whom he foreordained,
      He also called.
        And those whom he called,
        He also set right with God.
          And those whom he set right with God,
          He also glorified.
    So what shall we say to this?
    If God is for us, who is against us?
    He who did not spare his own Son,
    But handed him over for us all,
    How shall he not also with him freely give us everything?
    Who shall bring a charge against God's chosen ones?
    Is it God, who sets us right with himself?
    Who is he who shall condemn us?

Shall Christ Jesus, who died,
Yes, rather, who was raised from the dead,
Who is at the right hand of God,
Who is also making intercession for us?

Who shall separate us
From the love of the Christ?
Shall trouble, or anguish,
Or persecution,
Or hunger, or destitution,
Or danger, or death?
Just as it is written:
For thy sake we suffer death all the day long.
We are counted as sheep for the slaughter.
Yet in all these things we are more than conquerors,
Through him who has loved us.
For I am persuaded,
That neither death, nor life,
Nor angels, nor principalities,
Nor things present, nor things to come,
Nor powers,
Nor height, nor depth,
Nor any other creature,
Shall be able to separate us
From the love of God,
The love which he made known to us,
In Christ Jesus our Lord.

I am speaking the truth in Christ. I am not playing false. My conscience enlightened by the Holy Spirit is my witness that I am very much grieved and my heart is incessantly pained. Yes, I was even on the point of wishing myself devoted to destruction and so separated from Christ for the sake of my brothers, my blood relations:

Who are Israelites;
Whose is the adoption to be sons,
  And the visible manifestation of the Divine Presence,
  And the covenants,
  And the giving of the law,
  And the Temple worship and ritual,
  And the promises;
Whose are the fathers;
And from whom,
  So far as natural descent is concerned,
Came the Christ,
  He who is over everything,
God blessed forever.
  Amen.

But it is not as if the word of God has come to nothing. For they are not all Israel who have sprung from Israel. Nor are they all children of Abraham because they are natural descendants of Abraham. On the contrary

It is in Isaac your posterity shall be named.

That is, it is not those who are children by natural descent, who are the children of God. It is those who are children in fulfilment of the promise who are regarded as descendants. For the promise is this:

> About this time of the year will I come,
> And Sarah shall have a son.

And not only so, but Rebecca, also, when she had conceived by one man, by Isaac our father,—for before they were born and before they had done anything good or bad, so that the purpose of God as determined by the Divine Choice might continue, not as depending on what each one did, but as depending on the calling, it was said to her:

> The elder shall be the younger's slave:

just as it is written:

> Jacob I loved, but Esau I hated.

What, then, shall we say? Surely there is no wrong-doing with God?

By no means. For he says to Moses:

> I will have mercy on him on whom I have mercy,
> And compassion for him for whom I have compassion.

So, then, it does not depend on human will, or human effort, but on God who has mercy. For the Scripture says to Pharaoh:

> It was for this very purpose I raised thee up,
> So that in thee I might show my power,
> And so that my name might be declared in all the earth.

So, then, he has mercy on him whom he desires, and him whom he desires he hardens.

You will, then, say to me: Why is he still finding fault? For who is resisting his will?

Much rather, O man, who are you,
  Who are answering back to God?
Surely the thing made will not say to the maker:
  Why are you making me thus?
Or has not the potter the right
  To do as he desires with the clay,
And to make from the same mass,
  A costly article and a cheap one?
And what if God, desiring to show his wrath,
  And to make known his power,
Has borne most patiently with the articles devoted to wrath,
  And suitable for destruction,
So as to make known the wealth of his glory
  On the articles of mercy
Which he has prepared beforehand for glory,
  Whom also he has called, that is, us,
Not only from among the Jews,
  But also from among the heathen!
As he says also in Hosea:

I will call that my people
  Which was not my people,
And her my loved one,
  Who was not my loved one.

And it will happen
That in the place where it was said to them
Ye are not my people,
There will they be called:
Sons of the living God.

And Isaiah keeps crying concerning Israel:

If the number of Israel's sons
Shall be as the sand of the sea,
It is the remnant
Which shall be saved.
For Jehovah will do what he has said,
On the earth,
Completing and determining it.

Just as Isaiah has also said before:

If Jehovah of hosts had not left us descendants,
We should have become as Sodom,
And been made like Gomorrah.

What, then, shall we say?

That the heathen, those who were not trying to gain goodness, did gain it, but it was a goodness arising from faith: but Israel, who was ever trying to keep a law whose object was goodness, did not come up to the law's requirements.

Why?

Because they kept seeking it, not by the way of faith, but under the belief that it could be reached by doing what the law required. In other words, they stumbled on the stumbling stone, just as it is written:

Behold, I am laying in Zion a stumbling stone,
  And rock of offense,
And he who keeps believing in him,
  Shall not be put to shame.

Brothers, my hearty good will and my prayer to God for them is, that they may be saved. For I can say this for them, that they have zeal for God: but not in accord with accurate knowledge. For, ignorant of God's goodness and seeking to establish their own, they did not submit to God's goodness. For the purpose of the law is that Christ may provide goodness for every one who believes. For, writing about the goodness which comes from law, Moses says that

A man shall live by means of it
  If he carries it into practice.

But the goodness which comes from faith has this to say:

Do not say in your heart:
Who shall go up to heaven?
  That is, to bring Christ down:
Or who shall go down to the abyss?
  That is, to bring Christ up from the dead:
On the contrary, what does it say?
The word is near you, in your mouth, and in your heart:
  That is, the word which leads to the faith which we are proclaiming.

And this word is, that if you shall confess with your mouth
  That Jesus is Jehovah,
And shall believe with all your heart,
  That God raised him from the dead,
You will be saved.
For with the heart such a belief is exercised
  As leads to goodness,
And with the mouth such a confession is made
  As leads to salvation.
For the Scripture says:

No one who believes in him
  Shall be put to shame.

For there is no difference
  Between Jew and Greek.
For the same Lord is Lord of all,
  And rich towards all who call on him.
For whoever shall call on the name of the Lord
  Shall be saved.

How, then, are they to call on him
  In whom they have not believed?
And how are they to believe in him
  Whom they have not heard?
And how are they to hear,
  Without some one to bring the news?
And how is he to bring it,

If he has not been sent?
Just as it is written:
How pleasant is the coming of those
Who bring good news!

But they did not all listen to the good news.
For Isaiah says:
Lord, who has believed our report?
So faith comes from hearing,
And hearing by means of the message of Christ.
But I say, did they not hear at all?
Most surely they did.
Their voice went out into all the earth,
And their words to the ends of the world.
But I say, did not Israel know at all?
First Moses says:
I will move you to jealousy at that
Which is not a nation
At a nation without understanding
Will I rouse you to wrath.
And Isaiah is very bold,
And says:
I was found by those
Who were not seeking me.
I became known to those
Who were not asking for me.
But regarding Israel he says:
All day long have I been stretching out my hands
To a disobedient and contradictory people.

I say, then, surely God has not rejected his people?

By no means. For I myself also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. No. God has not rejected his people whom he foreknew. Or, do you not know what the Scripture says in the narrative of Elijah's life where he is pleading with God against Israel:

Jehovah, they have killed thy prophets,
  They have digged down thine altars,
And I myself am left alone,
  And they are seeking my life.

But what is the divine response to him?

I have left for myself seven thousand men
  Who have not bowed the knee to Baal.

In the same way, then, now, also, in our time, there are a chosen few selected in accord with the provisions of God's favor: and if it has been done in accord with the provisions of God's favor, it was in no way done because of what they had done. For, then, the favor would no longer be favor.

What, then?

What Israel is earnestly seeking for, he has not obtained. But the chosen few have obtained it, and the rest became callous, just as it is written:

God has given them a stupid spirit,
  Eyes so that they cannot see,
  And ears so that they cannot hear,
To this very day.

And David says:

Let their table become a snare, and a trap,
  And bring on them failure and retribution.
Let their eyes be darkened so that they cannot see.
  And bow down their backs forever.

I say then, surely this failure was not so that they might fall?

By no means. On the contrary, by their lapse salvation has come to the heathen, so that they may provoke them to emulation. Now if their lapse is a priceless advantage to the world, and their reduction in numbers a priceless advantage to the heathen, how much more priceless will be the advantage resulting from their full and complete restoration.

But to you who are heathen, am I speaking. So since I am the apostle of the heathen, I am making a great deal of my office, if only I may thus incite to emulation my own countrymen and save some of them. For if their rejection has led to the reconciling of the world, what will their acceptance lead to, but life from the dead?

Now if the first of the dough is holy so is the whole mass, and if the root is holy, so are the branches.

Now, if some of the branches were broken off and you, a wild olive, were grafted in among them, and have come to share with them in the root of the fat olive tree, do not boast over the branches. If you do, it is not you who are bearing the root, but the root you.

You will say, then: The branches were broken off so that I might be grafted in.

Well, it was because of their unbelief they were broken off, and you are standing because of your faith. Do not be haughty. On the contrary, be afraid. For if God did not spare the natural branches, neither will he spare you.

See then, the gentleness
And the severity of God.
His severity to such as have fallen
But towards you, gentleness, if you continue in it.

Otherwise you also will be cut off. And they also, if they do not continue in their unbelief will be grafted in. For God is able to graft them in again. For if you were cut out of what is naturally a wild olive tree and were grafted contrary to nature into a good olive tree, how much more will these, the natural branches, be grafted into their own olive tree?

For I do not desire you to be ignorant, brothers, of this secret truth, so that you may not be wise in your own conceits, that a partial callousness has fallen on Israel till the full number of the heathen is made up, and in this way the whole of Israel will be saved. Just as it is written:

He will come out of Zion,—the Deliverer,
  He will turn away ungodliness from Jacob.
And this is my covenant with them,
  When I shall take away their sins.

So far as the Good News is concerned they are enemies for your sake, but so far as the chosen few are concerned they are loved for the sake of their fathers. For the favors and the call which come from God are irrevocable. For just as you yourselves were once disobedient to God, but have now obtained mercy through their disobedience, so they also have now been so disobedient, that through the mercy shown to you they themselves also may now obtain mercy. For God has brought all to disobedience and shut them up in it, so that he may have mercy on all.

O the depth of the inexhaustible resources
  Both of the wisdom and knowledge of God!
How unsearchable are his judgments,
  And his ways past finding out!

For who has gotten to know Jehovah's mind?
  Or who has become his counsellor?
Or, who has first given to him,
  And it shall be given to him in return?

For from him, and through him is everything,
  And in him ends.
To him be the glory forever!
        Amen.

So I call on you, brothers, to show your appreciation of God's mercies by presenting your bodies a living sacrifice, pure and pleasing to God. I call on you to do this, because it is your religious duty sanctioned by reason. And do not keep copying the changing fashions of this present age. On the contrary, undergo a deep and abiding change, by the renewing of your mind, so that you may be able to decide what the good and acceptable and perfect will of God is, and act in harmony with it.

For I say, by means of the favor given to me, to every man among you, not to think more of himself than he ought to think, but to consider soberly how he shall regulate his life in harmony with the measure of faith God has severally given to each. For just as we have many members in one body, but all the members have not the same function, so we, the many, are one body in Christ, but as individuals we are fellow-members with each other. Now since we are in possession of divine favors, differing according to the favor severally bestowed on us, let us put these divine favors into exercise aright,—

If spiritual insight, in harmony with the proportion
of our faith,
If practical duties, in their proper sphere;

If any one is a teacher, in teaching,
  If any one is an exhorter, in exhorting ;
Let him who gives, give liberally,
  Let him who presides over others, do it zealously,
Let him who engages in works of mercy do it cheerfully.
  Let love be without hypocrisy.
Abhor the evil,
  Cleave to the good.
In brotherly love, cherish affection for each other.
  In honor, let each put others before himself.
Do not lack in earnestness.
  Be fervent in spirit.
Be slaves of the Lord.
  Rejoice in hope.
Endure in trouble.
  Persevere in prayer.
Share in the needs of Christ's followers.
  Practice hospitality.
Bless those who keep persecuting you.
  Bless and do not curse.
Rejoice with those who are rejoicing.
  Weep with those who are weeping.
Be in harmony with each other
  In thought and purpose.
Do not keep your thoughts on high things.
  On the contrary, be carried away with the lowly.

Do not be wise in your own conceits.
  Return to no one evil for evil.
Care for what is noble in the sight of all men.
  If possible, so far as you are concerned,
  Live in peace with all men.
Do not avenge yourselves, dear brothers,
  But leave room for the wrath of God.
For it is written :
Vengeance is mine, I will repay,
  Says the Lord.
But if your enemy is hungry,
  Feed him.
If he is thirsty,
  Give him a drink.
For by so doing,
  You will heap coals of fire on his head.
Do not be conquered by evil,
  But conquer evil with generosity.

Let every soul be subject to the authorities. For there is no authority except that derived from God. The existing authorities have been appointed by God. So that whoever resists authority withstands God's ordinance, and whoever so withstands will incur God's judgment on themselves. For rulers are not a terror to well-doers but to evil-doers. But do you desire not to be afraid of the authority? Do what is good and you will receive praise from it. For he who exercises it is God's dispenser of good to you. But if you do evil, be afraid. For he does not possess the right to put to death in vain. For he is God's servant to execute deserved wrath on him who does evil. For this reason you must obey him, not only because of the wrath, but, also, for conscience' sake. For it is for this reason you pay taxes also. For they are God's servants devoting themselves to this very thing. Render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.

Owe no one anything except the love you owe each other. For he who loves his neighbor has kept the whole law. For this:

> Thou shalt not commit adultery,
> Thou shalt not kill,
> Thou shalt not steal,
> Thou shalt not covet,

and if there is any other commandment, it is summed up in this saying:

> Thou shalt love thy neighbor as thyself.

Love never wrongs a neighbor. So love is the fulfilment of the law.

And this, because you have learned what the occasion demands, that the hour has already come for you to awake out of sleep. For now is our salvation nearer than when we first believed.

The night is far spent.
  The day is at hand.
So let us put off the deeds of darkness,
  And put on the weapons of light.
Let us live becomingly as men live by day.
  Not in carousing and drinking,
  Not in sensual indulgence and unbridled lust,
  Not in quarreling and jealousy.
But put on the Lord Jesus Christ,
  And do not keep thinking about your carnal nature
  And the satisfaction of its desires.

Now him who is weak in the faith I bid you to welcome to your fellowship, and to make it a continual welcome, not a series of criticisms. One man, for instance, has faith to eat everything, but another, who is weak, eats herbs. Do not let him who eats despise him who does not eat. On the other hand, do not let him who does not eat judge him who eats. For God has accepted him. Who are you who are judging another's servant? To his own master he stands or falls. But he shall be made to stand. For the Lord is able to make him stand.

One man considers one day above another. Another man considers them all alike. Let each one be thoroughly satisfied in his own mind. He who has regard for a day, has regard for it as one who is responsible to the Lord. And he who eats, eats as one who is responsible to the Lord. For he gives God thanks. And he who does not eat, as one who is responsible to the Lord he does not eat, and he gives God thanks. For not one of us lives to himself, and not one of us dies to himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So whether we live, or whether we die, we are the Lord's. For it was for this purpose Christ died and lived again, so that he might be Lord of both the dead and the living.

But you,—why are you judging your brother? Or you again,—why are you despising your brother? For we shall all stand before the judgment-seat of God. For it is written:

> As I live, saith Jehovah, every knee shall bow to me,
> And every tongue shall confess to God.

So, then, each one of us will give account of himself to God.

So let us no longer be judging each other. On the contrary, let your judgment rather be this, that it is not right to put a stumbling stone, or a snare in your brother's way. I know and am convinced in the Lord Jesus, that nothing is unclean of itself. A thing is unclean only to him who considers it unclean. For if, because of what you eat, your brother is grieved, you are no longer living in harmony with the rule of love. Do not, by what you eat, destroy him for whom Christ died. So do not let your good be spoken of as evil. For never is the Kingdom of God eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who is a slave to Christ pleases God, and wins the approval of men. So, then, let us keep striving after the things which make for peace, and the things which tend to build each other up. Never, for the sake of food, pull down the work of God. Yes, everything is clean, but it is evil for that man whose eating becomes a stumbling stone. It is a noble thing neither to eat meat nor to drink wine, nor to do anything by which your brother is made to stumble. The faith which you have, keep to yourself for God to see. Happy is the man who has no cause to judge himself in what he approves. But he who doubts about eating is condemned if he eats, because he is not actuated by faith. And everything which is not the result of faith is sin.

Now, we who are able ought to bear the weaknesses of those who are not. We ought not to please ourselves. Let each of us please his neighbor for the purpose of doing him good and advancing his spiritual welfare. For the Christ, also, did not please himself. On the contrary, just as it is written :

> The reproaches of those who reproach thee
> Fell on me.

For whatever was written in the past was written for our instruction so that by means of the endurance and the comfort derived from the Scriptures we might have hope. Now the God of endurance and of comfort grant you to be in harmony with each other in Christ Jesus, so that with one accord you may with one voice praise God.

For this reason welcome each other, just as the Christ, also, always welcomed you, so as to bring praise to God. For Christ, I assure you, made himself the servant of the circumcision for the sake of God's truth and to confirm the promises made to the fathers, and he did this, so that the heathen, also, might praise God for his mercy. Just as it is written:

> For this reason will I confess to thee among the heathen
> And will praise thy name.

And again he says:

> Rejoice ye heathen with his people.

And again:

> Praise Jehovah all ye heathen,
> And let all the peoples praise him.

And again Isaiah says:

The Root of Jesse shall flourish,
  And he who rises to rule over the heathen.
In him shall the heathen hope.

Now may the God in whom you hope,
  Fill you with all joy and peace in the exercise of your faith,
So that you may abound in that hope,
  By means of the Holy Spirit's power.

Now I myself also am persuaded concerning you, my brothers, that you yourselves are full of goodness, filled with knowledge of every kind, able also to advise each other. But, to a certain extent, I have written somewhat boldly to you, because I wish to recall these thoughts to your minds. And in doing this I have relied on the favor bestowed on me by God, by which I am the servant of Christ Jesus to the heathen, acting as a priest of the Good News of God, so that the offering up of the heathen may become acceptable because it is made pure by the Holy Spirit.

So I have cause for rejoicing in Christ Jesus because of work done for God. For I shall not dare to speak of what Christ has not worked out by means of me towards promoting the obedience of the heathen, by word and deed, with the influence of signs and wonders, with the influence of the Holy Spirit, so that from Jerusalem round about to Illyricum I have fully proclaimed the Good News of Christ, and I was ambitious to proclaim it in such a way as not to proclaim it where Christ had been named, so that I might not build on another's foundation, but just as it is written:

> They shall see to whom no news about him has been announced,
> And they who have not heard shall understand.

It was for this reason also I have been hindered these many times from coming to you; but now having no longer opportunity in these parts, and having been possessed these many years with an eager desire to visit you, whenever I go to Spain, —for I hope to see you on my way to Spain, and to be helped on my way there by you when I have once to a certain extent satisfied myself with you, —but now, as I started to say, I am on my way to Jerusalem in the service of Christ's followers there. For Macedonia and Achaia have been pleased to make a contribution for the poor among Christ's followers at Jerusalem. They have been pleased, I say, and they owe it to them. For if the heathen have become sharers in their spiritual possessions, they ought also to aid them with their temporal possessions. So when I have performed this duty, and have securely conveyed to them this return, I shall pass through you on my way to Spain. And I know that in visiting you I shall come in the fulness of Christ's blessing.

Now I call on you, brothers, for the sake of our Lord Jesus Christ and for the love inspired by the Spirit, to join with me in my earnest prayers to God for myself, so that I may be rescued from the unbelievers in Judea and that the service which is taking me to Jerusalem may be well received by Christ's followers so that when I visit you with joyful thankfulness, I shall, by God's will, give and get refreshment among you by our mutual intercourse.

Now may the God of peace be with you all.

Amen.

I commend to you, Phœbe, our sister, a deaconess of the Church at Cenchreæ. Welcome her in the Lord worthily of Christ's followers, and stand by her in whatever she may need you. For she herself has stood by many and by me.

Give my best wishes to Priscilla and Aquila,
  My fellow-laborers in Christ Jesus,
  Who risked their own lives for my life,
  So that not only I myself am continually thanking them,
  But also all the heathen Churches.
Give my best wishes to the Church in their house.

Give my best wishes to Epænetus, my loved one,
Who is the first-fruits of Asia brought to Christ.
Give my best wishes to Mary,
Who bestowed a great deal of labor on you.
Give my best wishes to Andronicus and Junia,
My relatives and fellow-prisoners,
Who are of note among the apostles,
Who also have been in Christ before me.
Give my best wishes to Ampliatus, my loved one in the Lord.
Give my best wishes to Urban, our fellow-laborer in Christ,
And Stachys, my loved one.
Give my best wishes to Appelles, the approved in Christ.
Give my best wishes to those who belong to Aristobulus' household.
Give my best wishes to my relative Herodion.
Give my best wishes to such of the household of Narcissus
As are in the Lord.
Give my best wishes to Tryphæna and Tryphosa,
Who labor in the Lord.
Give my best wishes to Persia, my loved one,
Who has done a great deal of work in the Lord.

Give my best wishes to Rufus, the chosen in the Lord,
And his mother and mine.
Give my best wishes to Asyncritus, Phlegon, Hermes,
Patrobus, Hermas,
And their fellow-associates.
Give my best wishes to Philologus and Julia,
Nereus and his sister and Olympas,
And all their fellow-believers.
Give your best wishes to each other with a kiss of devotion.
All the Churches of Christ send their best wishes to you.

Now I call on you, brothers, to keep on the watch against those who are causing the divisions contrary to the teaching which you have learned, and are setting their traps for the unwary. Avoid them. For such men are not slaves to our Lord Christ, but to their own belly; and by their specious manner and seeming reasonableness they are deceiving the hearts of the guileless. For your endurance has become known to everybody. So I rejoice to think of you in this way. But I desire you to be wise in what is good, and to be pure and clear of evil. And the God of peace will shortly crush Satan under your feet.

May the favor of our Lord Jesus Christ be with you.

Timothy, my fellow-laborer, sends you his best wishes,
And so does Luke and Jason, and Sosipater, my relatives.
I, Tertius, who am writing this letter,
Send you my best wishes as a follower of the Lord.
Gaius, my host, and the host of the whole Church
Sends you his best wishes.
Erastus, the city treasurer, and his brother, Quartus,
Send you their best wishes.

Now to him who is able to strengthen you
According to the Good News which I bring,
And the proclamation concerning Jesus Christ,
According to the revelation of the secret counsel of God,
Which has before this forever been kept in silence,
But now is made clear,
And by means of the prophetic scriptures,

Is made known by the command of the
eternal God
To all the heathen,
For the purpose of bringing them to the
allegiance
Which comes from faith in Christ;
To the only wise God through Jesus Christ,
Be the praise forever.
Amen.

COLOSSIANS.

Paul,
An Apostle of Christ Jesus by God's will,
And Timothy our brother,
To the devoted followers of Christ in Colosse,
And to the brothers who are faithful to him:
May favor be yours and peace,
From God our Father.

We always give thanks to God the Father of our Lord Jesus Christ for you when we pray. For we have heard of your faith in Christ Jesus, and of the love which you are continually showing towards all his devoted followers for the sake of the hope which is to have its fulfilment in heaven, the hope of which you have already heard in the declaration of the truth which the Good News makes known. And this Good News is now with you just as it also is in the whole world, bearing fruit and growing, just as it did among you from the very day you heard of God's favor and came to understand thoroughly what it really is. It is just as you learned from Epaphras, our dear fellow-slave. He is a faithful servant of Christ for us, and it was he who told us about the love with which you have been inspired by the Spirit.

For this reason, from the day we heard about it, we have never given up praying for you, and asking as a special favor that, in the exercise of every kind of wisdom and spiritual understanding, you may become thoroughly possessed of accurate knowledge of God's will, so that you may live worthily of the Lord and always please him, bearing fruit in every kind of generous deed and growing in accurate knowledge of God. Then you will be made strong with every kind of ability worthy of the might of his majesty. And you will gladly endure and persevere under all kinds of circumstances. Yes, you will continually give thanks to the Father who made you fit to share the lot of his devoted ones in the light. For he has rescued us from the rule of darkness, and put us into the kingdom of his dear Son, in whom we have deliverance, that is, the putting away of our sins.

He is the image of the unseen God and was in existence as his first-born son before creation. For in him was created everything in heaven and on earth, seen and unseen, angelic beings whether they belong to the order of thrones or lordships, or principalities or authorities. Everything has been created through him and for him. And he is before everything, and everything depends on him for its existence. And he himself is the head of the body, that is, of the Church. He is the beginning. He is the first to rise from the dead, so that in everything he may take the first place. For it pleased God that the divine nature in all its fulness should dwell in Christ, and that through him he should bring everything back into harmony with himself. So God brought about peace by means of the death of Christ on his cross, and through him, I say, brought everything back into harmony with himself, whether on the earth or in heaven. Yes, you yourselves were once estranged from God. You used to harbor hostile thoughts towards him, and to keep continually doing wicked things. But now, by means of Christ's death, God has brought you, as members of Christ's human body, into harmony with himself. And, as a result of this, you will stand in his presence as his devoted ones, pure and blameless; if, that is, you remain true to the Faith, firmly founded on it, and are not moved from the hope brought in the Good News which you heard, which also has been proclaimed to every creature under heaven, and of which I, Paul, became a servant.

Now I am glad amid my sufferings for you, and in my physical nature I keep filling up what is lacking in the troubles of the Christ, for the sake of his body which is the Church, of which I became a servant, in virtue of the responsibility with which God entrusted me for your benefit, so that I might cause the message of God to be known everywhere, that is, those divine truths which have been kept secret from former ages and generations, but have now been made known to God's devoted ones. And to them God saw fit to make known what is the wealth of the glory of these divine truths as realized among the heathen. For it is nothing less than Christ in you as the foundation of your hope of attaining to final blessedness. This is the Christ of whom we are telling you, as we warn every one, and teach every one every kind of wisdom, so that we may present every one to God as a fully developed character in Christ. For this purpose I keep working hard and struggling with an energy which is divine and is working powerfully in me.

For I want you to know how great a struggle I am having for you and those in Laodicea and as many as have not seen me face to face. My purpose in telling you this is to encourage you, so that, being bound together in the bonds of love, and having attained to all the wealth of a deep and conscious insight, you may come to a full knowledge of God's secret truths as embodied in Christ. For in him are all the treasures of wisdom and knowledge hidden. I say this to prevent any one from deceiving you with plausible arguments. For even if I am not personally with you, I am thoroughly in sympathy with you, and I am glad to see your orderly array and the solid front which you are presenting to such persuasion through your faith in Christ.

Since, then, you have received Jesus, the Christ, as your Lord, live in him. Become rooted in him. Build yourselves up in him. Become firm in your faith just as you have been taught, and have an abundance of it with thanksgiving.

See that no one leads you astray by his philosophy and hollow shaming. The latter is mere human tradition. The former has to do with the first principles of the world. And neither of them has anything to do with Christ. For in him, in bodily form, dwells the Godhead in all its fulness. And you are filled with it by living in him. He is the head of all the angelic orders. In him also you were circumcised, but with a circumcision not made with hands. It was the abandonment of carnal appetites and passions. It was the circumcision which originated with the Christ. For in baptism you were buried with him, and in it you were also raised to life with him through your belief that it was God's power which raised him from the dead. And you, who used to be dead because of your sins and your impure nature,—you, I say, has God given life in giving it to him. He has been kindly disposed to us with reference to all our sins. He has canceled the bond which was against us, the bond, consisting of rules and regulations, which was contrary to our nature, and he has taken it out of the way and nailed it to the cross. He has rid himself of all the powers of evil and has held them up to open contempt by triumphing over them on the cross.

So let no one take you to task on questions of eating or drinking, or annual, or monthly or weekly festivals. These are only shadows of what is coming. The reality belongs to the Christ. Let no one rob you of the prize of life by his taking delight in so-called humility and angel-worship. Such a man speculates about what he has seen in visions, and is vainly rendered conceited by dependence on his mere human reasoning faculty and not holding fast to the head, from whom the whole body, by means of its joints and ligaments, is supplied with its nourishment and knit together, and so grows with a growth which comes from God.

If you have died with Christ to the first principles of the world, why, then, as though you are still living the life of the world, do you submit to such rules as: "Do not handle, nor taste, nor touch"? and yet every one of them comes to nothing in their very use. For they are but human directions and instructions. They appear reasonable where there is a desire for self-imposed service, and so-called humility, and harsh treatment of the body, but are not of any value against the indulgence of our carnal nature.

If, then, you have been raised with the Christ,
Strive for what is above, where Christ is,
Seated at the right hand of God.
Keep your thoughts fixed on what is above,
Not on what is on the earth.
For you have died,
And your life now lies hidden with the Christ in God.
When the Christ who is our life shall appear,
Then shall you also appear with him in glory.

So put to death once and for all the carnal appetites and passions which belong to earth :

Immorality,
Uncleanness,
Lust,
Evil desire,
And the greed which is idolatry.

It is because of these the judgment of God is coming. And you once gave yourselves up to them when you used to live in them. But now lay aside every kind of wickedness once and for all:

Anger,
Rage,
Ill-will,
Slandering,
Bad language out of your mouth.

Do not lie to each other. For you have laid aside, once and for all, your old self and its deeds, and have put on, once and for all, your new self which is being made new in quality also by coming into a full knowledge which is in harmony with the image of him who created it. In such a life there is no difference between Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free-man, but Christ is everything and in everything.

So, as God's chosen ones, dear to him and devoted to his cause, put on

Tenderness of heart,
Kindliness,
Humility,
Gentleness,
Forbearance,

Bearing with each other and being kindly disposed to each other,
If any one has ground for complaint against another,

Just as the Lord also was kindly disposed towards you,
You, in your turn also, do the same.
And over all these put on the love
Which is the bond of maturity.
And let the peace of the Christ rule in your hearts,
To which also you were called as members of one body.
And be thankful.
Let the message from the Christ dwell in you in all its wealth,
Making you in every way wise,
Teaching and warning each other with psalms, hymns and sacred songs,
In the sunshine of his favor singing with all our hearts to God.
And whatever you do, in word or in deed,
Do everything in the name of the Lord Jesus,
Giving thanks to God the Father through him.

Wives, submit to your husbands,
As it was becoming ever since you believed in the Lord.
Husbands, love your wives,
And do not treat them harshly.
Children, always obey your parents.
For that is pleasant in a follower of the Lord.

Fathers, do not provoke your children,
  Or they may become disheartened.

Slaves, always obey your earthly masters,
  Not only when you are in their sight,
  As if you only have to please men,
But with a wholehearted service,
As those who are devout worshippers of the Master.
Whatever you do,
  Do it with all your heart,
As if you are doing it for the Master,
  And not for men.
For you know that it is from the Master
  Your reward will come,
  And that in your inheritance.
You are slaves of the Master Christ.
For the wrong-doer will reap the wrong he has done;
  And human distinctions will not be recognized.
Masters, do what is right and fair by your slaves.
  For you know that you have a Master in heaven.

Give your constant attention to prayer, keeping on the alert while you are engaged in it with thanksgiving. At the same time pray for us also that God may favor us by making an opening for his message so that we may tell the secret truths revealed in the Christ—the truths for which I am in prison—so that I may make them known as I ought to do. Be wise in your conduct towards outsiders. Make the most of every opportunity. Let your conversation always be kindly, and, as it were, seasoned with salt, so that you may know how to answer each one as you ought to answer him.

My dear brother Tychicus will tell you everything about me. He is a faithful servant and fellow-slave of mine as a follower of the Lord. Indeed it is for this very purpose I have sent him to you, so that you may know about us and he may at the same time give you encouragement. With him will be Onesimus our dear faithful brother, who is one of yourselves. They will tell you about everything here.

My fellow-prisoner Aristarchus sends you his best wishes, and so does Mark the cousin of Barnabas. You have received directions about him. If he pays you a visit, welcome him. Joshua also, who is called Justus, sends his best wishes. These are the only ones who still hold to circumcision, who are my fellow-workers in building up the kingdom of God. They have been a comfort to me.

Epaphras who is one of yourselves, sends you his best wishes. He is a slave of Christ Jesus who is always very earnest in his prayers for you. He prays that you may stand firm as mature followers of the Lord, and be fully assured of everything God desires you to do. For I am a witness to the deep interest he takes in you and in those in Laodicea and in those in Hierapolis.

Luke our dear doctor sends you his best wishes, and so does Demas.

Give my best wishes to the brothers in Laodicea, and to Nymphas and the Church which is in their house. And when this letter has been read among you, see that it is also read in the Laodicean Church; and that you also read the letter from Laodicea.

Say to Archippus: "See that you discharge to the best of your ability the work which you undertook as a follower of the Lord."

I, Paul, send you my best wishes in my own handwriting.

Remember my imprisonment.

May the divine favor be with you.

EPHESIANS.

Paul
An Apostle of Christ Jesus
By the will of God,
To the faithful and devoted followers of Christ Jesus
Who are in Ephesus.
May favor be yours and peace,
From God our Father, and the Lord Jesus Christ.

Blessed be the God
And Father of our Lord Jesus Christ,
Who blessed us once for all with every spiritual blessing
In heaven and in Christ,
Just as he once for all chose us in him
Before the creation of the world,
To be devoted to himself and blameless in his sight.
For, in his love, he had once for all determined
That we should become his sons through Jesus Christ,

In fulfilment of the kindly purpose of his will,
And that we should win praise
For the majestic character of the favor
Which he kindly bestowed on us in his dear Son.

It is in him and through his death we have deliverance,
That is, the putting away of our offences.
This is in harmony with the wealth of the divine favor
Which God heaped on us,
With every kind of wisdom and prudence,
When he once for all made known to us
The secret truth concerning his will.
And it is also in harmony with the kindly purpose,
Which God formed once for all in him,
To bring everything together again in the Christ,—
When the times are ripe for it,—
Everything in heaven and everything on earth :
In the Christ, I say, in whom we became God's possession,
To which we had already been appointed,
In the intention of him who does everything
Just as the deliberate purpose of his will determines,

So that we, who have already hoped in the Christ,
Should win praise for the perfection of his character.

It is in him you also heard the message of the truth,
The Good News of your salvation.
In him you also believed and were marked as his
By receiving the Holy Spirit as promised.
And this is a foretaste and pledge of our inheritance,
Telling of the deliverance of God's own possession,
And of praise for the perfection of his character.

For this reason, and because I have heard of the faith in the Lord Jesus which is among you, and of your faithfulness to all his devoted followers, I do not cease to give thanks for you and I keep mentioning you in my prayers. I keep asking the God of our Lord Jesus Christ, the Father whose character is perfect majesty, to give you his Spirit as a source of wisdom and revelation in the real and true knowledge of himself. I keep asking that your spiritual vision may be made so clear that you may appreciate the hope which his divine call opens to us, the wealth and majestic character of his inheritance among his devoted followers, and the surpassing greatness of his power which he is able to exercise for us who believe in him. It is the same mighty power as that which he exercised on the Christ when he raised him from the dead, and caused him to sit at his right hand in heaven, far above angelic beings of every rank, and everything else which has a name, not only in this world, but also in that which is to come. And God put everything in Christ's power, and gave him as head over everything to the Church, which is his body, the fulness of him who fills everything with everything it has.

Take, for instance, your own case again. You were dead because of your offences and sins. For you once lived in them after the fashion of this world, and under the influence of the ruler of the powers of the air, the spirit who is now working in the disobedient. And it was among these all of us also once lived, indulging the cravings of our carnal nature, carrying out the desires prompted by it and by our own thoughts. And by our very nature we were fit subjects of divine judgment like everybody else. But because of the great love he had for us, God was full of pity for us, and so while we were still dead because of our offences, he gave life to us in giving life to the Christ.—It is by favor you have been saved.—And, in union with

Christ Jesus, God raised us with him and made us sit with him in heaven, so that by his kindness to us in Christ Jesus he might show to the coming ages the surpassing wealth of his favor. For it is because of the divine favor you have been saved through faith. It is not due to yourselves. It is the gift of God. It is not due to what you have done, so that none of you should boast. For we are God's work, created in Christ Jesus for generous deeds which he had already prepared so that we might devote our lives to them.

So remember that you yourselves were once heathen, as your bodies show, and are called "The Uncircumcised" by those who are called "The Circumcised," their circumcision being one made on the body by the hand of man. For at that time you were without Christ. You were alienated from the commonwealth of Israel and strangers to the agreements founded on God's promise. You were in the world without hope and without God. But now, through your life in Christ Jesus, you, who were once far away, have, by the death of the Christ, been brought near. For it is he who is our peace. For he has made the two divisions of mankind one. He has torn down the dividing wall, and, in his human nature, he has brought to nothing the cause of enmity between them, that is, the law with its rules and regulations. And he has done this so as to create in himself out of the two, one new humanity, and so make peace. And he has done it, so as to bring both back again, as one body, into harmony with God, through his cross, after he has destroyed with it the enmity between them. So he has come and brought Good News of peace to you who are far away and peace to those who are near. For it is through him, and by our union in one Spirit, we, of both divisions of humanity, have access to the Father. So, then, you are no longer strangers and foreigners. On the contrary, you are fellow-citizens with God's devoted ones and members of his family. You have been built up on the foundation of the Apostles and Prophets, Jesus Christ himself being the corner-stone. United in him, each separate building is fitly joined together and grows into a Holy Place devoted to the Lord. And it is in him you yourselves also are being built up together to become a dwelling-place for God in the Spirit.

It is for this reason I, Paul, the prisoner of Jesus the Christ for the sake of you heathen,—if, that is, you have heard of the arrangement by which God's favor has been bestowed on me for your benefit, and that it was by direct revelation the secret truth of God was made known to me, just as I have already briefly written to you. And by reading this you can see my understanding of the secret truth of the Christ. This was not made known to men in former times, as it has now been once for all revealed to his devoted Apostles and Prophets in the Spirit. I mean the truth that, by means of the Good News, the heathen, by virtue of their being in Christ Jesus, are heirs with us, are members of the same body, and sharers with us in God's promise. It is of this Good News I became a worker by virtue of the gift of God's favor bestowed on me through the working of his power. Yes, on me the less than least of all God's devoted ones was this favor bestowed, to tell to the heathen the Good News of the unfathomable wealth of the Christ, and to make plain to everybody what is God's method of working out the secret truth which from the beginning of time has been lying hid in him, the Creator of everything. And the object of this is, that the many-sided wisdom of God may now, by means of the Church, be once for all made known to the angelic beings of every rank in heaven, just as he intended in our Lord Jesus the Christ all through the ages. It is because of our life in him and by means of our faith in him, we have courage to approach God with confidence. So I ask you not to become discouraged because of the troubles which I am having for your sakes. For they are an honor to you.

It is for this reason, when I kneel before the

Father, from whom every family in heaven and on earth derives its name, I pray him to give you the privilege, according to the wealth of his majestic character, of being strengthened with his power in your inmost souls by means of his Spirit, and of having the Christ dwell in your hearts through faith. And this is my prayer, so that when you are thoroughly rooted in love and firmly founded on it, you may, with all his devoted ones, have the power to grasp, in all its length and breadth and height and depth, and to understand—though it is beyond understanding—the love of God, and so be filled with all the fulness of God.

Now to him who is able to do far more than anything we can ask or think
  According to the power which is at work in us,
To him be the glory in the Church and in Christ Jesus,
  For all ages, yes, forever and ever.
      Amen.

I beg you, then,
  I, who am a prisoner as a follower of the Lord,
To live worthily of the call
  Which you once for all received,
With every kind of humility and gentleness,
With patience,
Bearing with each other in love,

Endeavoring to keep, in the bond of peace,
  The unity which the Spirit gives.
There is one Body and one Spirit,
  Just as there was one Hope set before you
    When you were called:
One Lord, one Faith,
  One Baptism:
One God and Father of all,
  Who rules over all,
  Works through all,
  And dwells in all.

But to each one of us has the divine favor been given in proportion to the extent of the Christ's free gift, and so it is said:

> He went up on high and led captivity captive
>   And gave gifts to men.

Now when it says: "He went up," it implies that he had already gone down into the underworld. He who went down is the same also as he who went up far above the highest heaven, so that he might fill everything.
And it was he who gave to the Church
      Apostles,
      Prophets,
      Missionaries,
      Pastors and Teachers;
  With a view to the full equipment of the
        Lord's devoted ones,

For the work of ministration,
For the building up of the body of the Christ.
Till we all attain to that unity which comes
From faith in the Son of God and a full knowledge of him,
Till we reach a mature manhood,
Till we have developed as full and complete a character as Christ has;
So that we may no longer be like children,
Tossed to and fro
And blown about by every breath of human teaching
And driven towards the snares of error
By the trickery and craftiness of men.
But by following the truth in love
We shall grow into complete union with him
Who is our head, that is, Christ.
For it is from him that the whole body jointed together,
And made one by every contact with the supply,
Derives its power to grow,
In proportion to the activity of each individual part.
And so it is being built up in Love.

This, then, is what I say
And plead for as a follower of the Lord:

That you no longer live as the heathen are living
In the perversity of their mind,
With darkened understanding,
Alienated from the life of God,
Because of the ignorance which is in them,
Because of the hardness of their heart.
For, lost to all sense of shame,
They gave themselves up with perfect abandon
To the practice of every kind of impurity.
But what you have learned from the Christ
Is far different from this,
If, that is, you have listened to him
And have been taught in him
Just what the truth really is in Jesus.
For, with reference to your former life,
You learned to lay aside your old self which,
Owing to the desires excited by deceitful influences,
Was in a state of corruption,
And to be renewed by the Spirit acting on your mind,
And to put on the new self created like God
In goodness and devotion to the truth.

So now that you have given up what is false,
Let each one of you speak the truth to his neighbor.
For we are really parts of each other.

Be angry, and yet do not sin.
Do not let the sun go down on your anger,
  Nor give way to the devil.
Let him who used to steal, steal no longer,
Let him rather go to work
  And employ his hands in doing what is generous,
  So that he may have to share with him who is in need.
Let no bad word come out of your mouth
  But only what generously tends to supply the need at the time
  And benefits those who hear it.
And do not grieve God's Holy Spirit,
  In whom God has set his mark on you
    For the day of deliverance.
Banish from among you
  All bitterness,
  And rage and anger,
  And brawling and abusive language,
  As well as all ill-will.
Be pleasant to each other,
  Tenderhearted,
Treating each other kindly,
  Just as God in Christ treated you.
So become imitators of God,
  As dear children,

And live a life of love,
Just as the Christ, also, loved you,
And gave himself for you
An offering and a sacrifice to God
To become a sweet smelling odor.

Now, as for immorality and every kind of impurity or greed, let them not even be mentioned among you, as becomes God's devoted ones. Let it be the same with immoral references and foolish talking and jesting of the same character. For they do not become you. But the giving of thanks, on the contrary, does. For you surely know this, that no one who is immoral, or impure, or greedy of gain (for to be greedy of gain is idolatry), has any inheritance in the kingdom of the Christ and of God.

Let no one deceive you with meaningless phrases. For it is because of such sins the judgment of God keeps coming down on the disobedient. So have nothing to do with them. For you were once in darkness, but now, as followers of the Lord, you are in the light. Live as those who naturally belong to the light. For the result of living in the light shows itself in every kind of generosity and goodness and truth. Always try to find out what will please the Lord. Take no part in the pernicious deeds of darkness but, on the contrary, expose them. For it is a disgrace even to speak of what they are continually doing in secret. But, when it is exposed, the true character of everything is made clear by the light. For everything which is made clear is light. So it is said:

Awake, O sleeper,
And arise from the dead,
And the Christ will give thee light.

See carefully to it, then, how you are living. Do not be foolish. Be wise, and make the most of every opportunity. For these days are evil. For this reason do not become heedless, but try to understand what the will of the Lord is. And do not be drunk with wine, for that leads to a dissolute life; but be filled with the Spirit, talking to each other in psalms and hymns and sacred songs, singing and chanting in your hearts to the Lord, always giving thanks for everything to God your Father, in the name of our Lord Jesus Christ, submitting to each other out of reverence for Christ.

Wives submit to your own husbands as to the Lord. For the husband is the head of the wife just as the Christ is the head of the Church. He is its Saviour. But as the Church submits to the Christ, so should wives also submit to their husbands in everything.

Husbands, love your wives, just as the Christ also loved the Church and gave himself for her, so that, when he has made her clean by the bath in water in connection with God's word, he might make her devoted to himself, so that he himself might bring the Church in all her beauty into his own presence with no spot or wrinkle or blemish of any kind, but, on the contrary, devoted and pure. That is how husbands ought to love their wives, that is, as if they were their own bodies. He who loves his wife, loves himself. For no one ever hated his physical self. On the contrary, he feeds it and takes care of it, just as the Christ also does the Church. For we are members of his body.

For this reason a man will leave his father and mother
And be united to his wife
And the two will become one.

There is profound truth in this. But I am now referring to Christ and the Church. Yet, let each one of you love your wife just as you love yourself, and let the wife see that she respects her husband.

Children obey your parents in the Lord. For this is right.

Honor thy father and thy mother,
That thou mayest prosper
And have a long life on the earth.

This is the first commandment which has a promise attached to it.

And, fathers, do not make your children angry, but bring them up with Christian training and advice.

Slaves, obey your earthly masters in a spirit of self-distrust and with all your heart as you do the Christ, not only when you are in their sight, as if you only have to please men, but as slaves of Christ doing God's will, giving a whole-souled service with a hearty good will, as if you were working for the Lord and not for men. For you know that the Lord will reward each one of us for every generous deed we do, whether we are slaves or free men.

And, masters, treat your slaves the same way, giving up threatening. For you know that your Master as well as theirs is in heaven, and that he makes no human distinctions.

Finally, be continually strengthened in the Lord, and in the power of his might. Put on the whole armor of God so that you may be able to stand against the wiles of the devil. For our struggle is not against flesh and blood, but against various orders of fallen angels, against those who hold sway in the darkness around us, against those wicked spirits in the air above us. So put on the whole armor of God so that you may be able to stand against them in the evil day and, having done everything, to stand. So stand with truth for your belt, and goodness for your breastplate, and, as shoes for your feet, the readiness which comes from a realization of the Good News of peace. With all these take faith as your shield. For with it you will be able to put out all the burning darts of the wicked one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. At all times, with every form of prayer and petition, keep praying in the Spirit. Be intent on this, with unwearying perseverance and petition for all God's devoted ones, and for me, so that, when I begin to speak, words may be given to me so that I may boldly make known the secret truth of the Good News for which I am an imprisoned ambassador. Yes, pray so that, when I am telling it, I may have the courage to tell it as I ought to.

I want you as well as others to know my condition and what I am doing. So Tychicus, our dear brother and faithful assistant in the Lord will tell you everything. For I am now sending him to you for the very purpose of telling you our condition and of encouraging you.

Peace be to the brothers,
  And love with faith,
From God the Father
  And the Lord Jesus Christ.
May the divine favor be with all those
  Whose love for our Lord Jesus Christ never
    fails.

PHILEMON.

Paul
A prisoner of Jesus Christ
And Timothy, our brother,
To our dear fellow-laborer Philemon,
And to Aphia, our sister,
And to Archippus, our fellow-soldier,
And to the Church in your house :
May favor be yours and peace,
From God our Father, and the Lord Jesus Christ.

I keep thanking my God always, and keep mentioning you in my prayers, as I keep hearing of your love and of the fidelity which you have shown to the Lord, and to all his devoted ones. And my purpose in doing this is, that the sharing in your fidelity may become effective for Christ in the complete knowledge of every generous thing which is in us. For I have had a great deal of pleasure and encouragement in your love, brother. For you have relieved the hearts of Christ's devoted ones and given them rest.

For this reason, though I am bold enough as a follower of Christ to command you to do your duty, yet, for love's sake, being such a one as Paul, an old man, and now also a prisoner of Christ Jesus, I rather beg you,—I beg you, I say, for my own child, whose spiritual father I have become during my imprisonment, Onesimus. He has been useless to you before this, but now he is useful to you and to me. And so I am sending him back to you and in doing this I am sending my own heart. I want to keep him with myself so that in your behalf he may be of assistance to me in the imprisonment which the Good News brought on me. But without your consent I am unwilling to do anything, so that your generosity may not be from necessity, but from free will. For perhaps it was for this very reason he was separated from you for a time, so that you might receive him back again forever, no longer as a slave, but more than a slave, a dear brother, especially to me, but how much more to you, both as a man and as a follower of the Lord. So if you consider me as a friend, welcome him as you would me. If he has in any way wronged you, or if he owes you anything, charge it to me. I Paul am writing it with my own hand. I will pay you back. I say this, so that I need not say to you that you owe me your very self. Yes, brother, receive Onesimus and so prove yourself my Onesimus,—that is, "a help," to me—and thus relieve, and rest my heart by your Christlike conduct.

It is with confidence in your obedience I am writing to you, for I know that you will do even more than what I say. At the same time also get a lodging ready for me. For I hope that through your prayers I shall be given to you as a mark of favor.

Epaphras my fellow-prisoner in the cause of Christ Jesus sends you his best wishes. And so do Mark, Aristarchus, Demas, and Luke, our fellow-laborers.

The favor of our Lord Jesus Christ be with you.

PHILIPPIANS.

Paul and Timothy,
Slaves of Christ Jesus,
To all who are devoted to Christ Jesus
In Philippi,
Together with the Bishops and Deacons:
May favor be yours, and peace,
From God our Father and the Lord Jesus Christ.

Whenever I pray for you all, I give thanks to my God, and my thanksgiving is based on my whole remembrance of you. I am also glad when I pray, because of the share you have had in spreading the Good News from the first day you received it till now. For I am sure of this, that he who began a generous work in you will perfect it up to the very day of the coming of Jesus Christ. And it is right for me to have such thoughts about you all. For you are very dear to me, because both in my defense of the Good News, and in my efforts to strengthen it, you are all sharers with me of the divine favor. For God is my witness how I long after you all with a tenderness such as was characteristic of Christ Jesus. And this is my prayer, that your love may become still stronger and stronger in accurate knowledge and every form of moral perception, so that you may appreciate true excellence. And my further prayer for you is, that you may be pure and blameless to the day of Christ's coming, and be filled with the fruit of goodness which comes through Christ Jesus, and so bring honor and praise to God.

Now I want you to know, brothers, that what has happened to me has actually tended to help on the Good News. For, both by the Prætorian Guards, and by everybody else, my imprisonment has been plainly seen to be because I am a follower of Christ. And the further advantage has been in the fact that most of our brothers have gained confidence in the Lord through my imprisonment, and are now venturing with far greater freedom to talk fearlessly about God's message.

Some are proclaiming the Christ from a spirit of jealousy and factiousness, but some from good will. The latter do it because they love me. For they know that I have been appointed to plead the cause of the Good News. But the others spread the news of the Christ from a spirit of faction, not with unmixed motives, and they are doing it with the idea of making trouble for me in my imprisonment. What, then? Only that in every way, whether in pretense, or in truth, Christ is being made known, and of this I am glad. Yes, and I will continue to be glad. For I know that, through your prayers and the supply of the spirit of Jesus Christ, this will tend to my salvation; just as I am hoping and keenly expecting that I shall have no cause for shame, but, on the contrary, that with all boldness, as always, so now, Christ shall be honored, whether by my life or by my death. For to me, to live is Christ, and to die is gain. But if to continue to live here,—if this is an advantage to my work,—I do not know which to choose. I am very much troubled either way. I have a desire to go away and be with Christ. For this would be much better. But to continue to live here is more needful for you. Yes, I am confident of this, and so I know that I will stay, and stay near you all, for your progress and joy in the faith; so that, through having me with you again, you may, in me, have abundant cause for boasting in Christ Jesus.

Only let your lives be worthy of the Good News about the Christ, so that whether I come and see you, or only hear about you from a distance, I may be assured that you are standing firm in one spirit, and joining with one soul in a common struggle for the Faith which you have been taught in the Good News, and that you are in no way frightened by your opponents. This is to them an evidence of coming destruction, but to you of salvation, and that from God. For you have not only had the honor, for Christ's sake, of believing in him, but also of suffering for him. It is the same hard struggle such as you saw in me, and now know to be in me.

If, then, there is any encouragement in Christ, if there is any persuasive power in love, if there is any sharing in the Spirit, if there is any tenderness and pity, complete my happiness by living together in harmony, in mutual love, one in mind and soul; doing nothing in a contentious spirit, nor from vanity, but in a spirit of humility, considering each other better than yourself, each of you, not looking to your own interests only, but also to the interests of others. Set your mind on this which Christ Jesus also set his mind on, he, who even though he was existing in the form of God, did not think his being on an equality with God a thing to be eagerly snatched at, but, on the contrary, emptied himself and took the form of a slave, and became like men. So when he appeared among us as a man he humbled himself by submitting even to death, and that, too, death on a cross. So, for that reason, God raised him to the highest rank and power, and gave him the name which is above every other name, so that, in the name of Jesus, every knee should bend, in heaven, on earth, and under the earth, and every tongue should gladly and willingly declare, that Jesus Christ is Lord to the honor of God the Father.

So, then, my dear brothers, as you have always been obedient in the past, so now work out your own salvation in a spirit of self-distrust, and that not only when I am with you, but all the more now that I am not. For it is God who is working in you both to will and to act in the interest of his kindly purpose. Do everything without discontent and dispute: so that you may become pure and blameless, children of God and faultless, in the midst of a crooked and perverted generation, among whom you are seen as heavenly lights in the world, offering to men the message of life, and giving me cause to boast in the day of Christ's coming, that I did not live nor labor in vain. Yes, and if my life blood is being poured out over the sacrifice and priestly service of your faith, I am glad, and share my gladness with you all. So you also be glad in the same way, and share your gladness with me.

Yet I am hoping in the Lord Jesus to send Timothy to you in a short time, so that I also may be cheered by hearing about you. For I have no one so thoroughly in sympathy with myself who would take a genuine interest in your welfare. For they are all looking after their own interests, not those of Christ. But you know what he has proved himself to be, and that as a son for a father he has been a slave with me in furthering the cause of the Good News. Him, then, I am hoping to send, as soon as I have seen how it is going to be with me. And I am confident as a follower of the Lord that I also shall come in a short time. Yet I consider it necessary to send Epaphras, our brother, and fellow-laborer, and fellow-soldier, and your messenger by whom you have sent to me what is of service to me in my need. For he has been longing to see you all, and has been distressed, because you have heard he was sick. For he was, indeed, sick, even to the point of death. But God had pity on him, and not on him alone, but on me also, so that I might not have sorrow on sorrow. So I am all the more ready to send him, so that you may be glad at the sight of him and I also may be less sorrowful. Give him a most hearty Christian welcome, then, and hold such as he is in honor. For, because of his devotion to the Lord's work, he was at the point of death, and he risked his life in supplying what you lacked in your service to me.

In conclusion, my brothers, be glad as followers of the Lord. To write what you have already heard is not wearisome to me, and for you it is safe.

Beware of the dogs.
Beware of the evil workers.
Beware of those who mutilate themselves.

For we are those who are circumcised in the true sense of that term, we, whose worship is prompted by the Spirit of God, and who boast as a follower of Christ Jesus, and have no confidence in carnal nature, though I myself might have confidence even in carnal nature.

If any one else thinks he can rely on carnal nature, I more so :

Circumcised the eighth day,
Of the race of Israel,
Of the tribe of Benjamin,
A Hebrew of Hebrews ;
As regards the law, a Pharisee,
As regards zeal, persecuting the Church,
As regards the goodness which is in the law,
I was blameless.

But those things which were once to my credit, I have now come to consider, for the Christ's sake, as loss. Yes, and more than that, for I am considering everything else as loss because of the surpassing worth of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of everything and am now considering them as so much dirt, so that I may gain Christ, and be found in him, not with my own goodness which comes from the law, but that which comes through faith in Christ, the goodness which is derived from God on the basis of faith. And my object in this is to get to know Christ and the power which flows from his resurrection, and a share in his sufferings, in the hope that, if I become like him in his death, I may in some way attain to the resurrection from the dead. Not that I have ever yet received it, nor have already been made perfect. But I keep pressing on in the hope of laying hold of that for which also I was laid hold of by Christ Jesus. Brothers, I, for my part, do not consider myself as having yet laid hold of it. But the one thing I keep doing is this, forgetting what is behind, and straining every nerve towards what is in front, I press on towards the goal to gain the prize of the heavenly calling which God has given me in Christ Jesus. So let as many of us as are mature take this view of life. Then, if, on any point, you take a different view God will make that also plain to you. Only let us order our lives by the standard to which we have already attained.

Join each other in becoming imitators of me, brothers, and keep your eyes fixed on those who are living by the pattern which we have set you. For there are many, of whom I have often told you and now tell you even in tears, who are living as the enemies of the cross of the Christ, whose end is destruction, whose God is their stomach, and whose glory is in their shame, whose minds are set on earthly things. For the state to which we belong is in heaven, and from there also we are eagerly looking for a Saviour, the Lord Jesus Christ. He shall fashion anew the body which belongs to us in our state of humility, so that it may be conformed to the body which belongs to him in his glorified state, by the exercise of his ability to bring everything into subjection to himself.

So, then, my dear and longed-for brothers, my joy and crown, stand firm in the Lord just as I have urged you, my dear brothers.

I beg Euodia, and I beg Syntyche to live in harmony as followers of the Lord. Yes, and I ask you, my genuine fellow-burden-bearer, to help them. For they worked with me in the spread of the Good News, with Clement also, and the rest of my fellow-laborers, whose names are in the book of life.

Be glad in the Lord always.
  Again I will say: Be glad.
Let your gentleness be known to all men.
  The Lord is near.
Be anxious about nothing.
  On the contrary, under all circumstances,
    By prayer and by entreaty with thanksgiving,
  Let your requests be made known to God.
Then the peace of God which is beyond human conception,

Will keep guard over your thoughts and your feelings, in Christ Jesus.
In conclusion, brothers,
Whatever is true, and worthy of reverence,
Whatever is right and pure,
Whatever is lovely, and fair;
If there is any virtue, if there is any honor,
Let these be the objects of your thought.
What you have both learned and received from me,
And heard and seen in me,
Let these be the objects of your activity.
Then the God of peace will be with you.

I am very glad, as a follower of the Lord, that your interest in me has now at length revived. It is, indeed, true that you have all along been interested in me, but you had no opportunity of showing it. Do not think I am saying this simply because I am in need. For I, for my part, have learned to be independent of circumstances in whatever condition I find myself. I know how to be humbled by want, and I also know how to bear abundant prosperity. Into every human experience have I been initiated. I have been full of food, and I have been hungry, I have had plenty and I have been in want. For everything have I the strength, in union with him who keeps strengthening me. Yet you have acted nobly in sharing my trouble with me. And you yourselves also know, Philippians, that, when the Good News was first being made known, and I went out from Macedonia, no Church, with the one exception of yourselves, took a share with me in the account of giving and receiving. For even while I was in Thessalonica you sent, not only once but twice, to supply my need. Not that I am eager for your gifts. I am rather eager for the abundant return to be placed to your account. But I have enough of everything and to spare. My wants are fully satisfied now that I have received from Epaphras what you sent me. It is as a sweet smelling odor, a sacrifice, pleasant and acceptable to God. And my God, from the wealth of his divine perfection, and in proportion to its greatness, will fully supply your every need as followers of Christ Jesus.

Now to our God and Father
Be the praise forever and ever.
Amen.

Give our best wishes to every devoted follower of Christ Jesus.

The brothers who are with me send you their best wishes.

All those who have devoted themselves to the service of Christ send you their best wishes, and especially those of Cæsar's household.

The favor of the Lord Jesus Christ be with you.

I. TIMOTHY.

Paul,
An Apostle of Christ Jesus,
In virtue of the command of God our Saviour,
And Jesus Christ our hope,
To Timothy, my true child in the faith:
May favor, pity, and peace, be yours,
From God the Father,
And Jesus Christ our Lord.

Just as I urged you to stay at Ephesus when I was going to Macedonia, so do I now. And I do this so that you may charge some men not to spread a different kind of teaching, nor to give their attention to fictions, and endless genealogies. For these furnish questions for controversy rather than further God's arrangement for man's salvation which comes to realization in his faith. But the purpose of the charge is to develop a pure and hearty love, a good conscience and a sincere faith. For some have missed the truth and have gone into empty talk desiring to be teachers of the law when they really do not understand either what they are saying, or about what they are making their confident assertions.

Now we know that the law is a noble thing
  If any one uses it as it was meant to be used.
For we know that the law does not exist
  For a good man,
    But for the lawless and disobedient,
    For the irreverent and sinners,
    For the impure and profane,
    For smiters of fathers and smiters of mothers,
    For manslayers, menstealers,
    Immoral people, Sodomites,
    Liars, perjurers,
    And everything else
      Which is contrary to healthy teaching.
This is the view of the law
  Which is in accord with the majestic character
    Of the blessed God
  As contained in the Good News
    And made known by it.
It was this with which I was once for all entrusted.

I give thanks to Christ Jesus our Lord for giving me strength and considering me fit to serve him, though formerly I was a blasphemer, and a persecutor, insolent in word and outrageous in deed. But God had pity on me because I did it ignorantly in unbelief. Yes, our Lord's favor produced in me a most abundant harvest of faith and love which are in Christ Jesus. To be relied on is the saying, and worthy of a full and complete acceptance, that

"Christ Jesus came into the world
To save sinners."

And of these I am the greatest. But God had pity on me, so that in me, as such a great sinner, Christ Jesus might show the wealth of his forbearance. And he did this, so that his dealings with me might be an illustration of what could be expected by those who should afterwards believe and attain to eternal life.

Now to the King of the ages,
The immortal, invisible, only God,
Be honor and majesty
Forever and ever.
Amen.

I commit this charge to you, my child Timothy, in accordance with the prophecies about you which have already been made, so that you may carry on a noble war in them with faith and a good conscience. For, by putting aside a good conscience, some have made shipwreck of the faith. Among such are Hymenæus and Alexander, whom I handed over to Satan to be taught by proper discipline not to blaspheme.

So I urge, first of all, that petitions, prayers, supplications, thanksgivings, be made for all men; for kings and all who are in authority, so that our lives may be quiet and peaceable in the full exercise of reverence and becoming dignity. This is noble and pleasant to God our Saviour, who wishes everybody to be saved and to attain to a full knowledge of the truth. For there is but one God and one means of communication between God and men, the man Christ Jesus, who gave himself as a ransom for everybody, and the import of the testimony is to be made known on proper occasions. It was for this I was appointed a herald and an Apostle,—I am speaking the truth, I am not lying, —a teacher of the heathen in faith and truth.

So I direct men to pray everywhere, lifting up pure hands without anger and doubts. I also direct women to wear a well arranged dress with modesty and discretion, not with braided hair and gold, or pearls, or costly clothing, but,—for this becomes women professing reverence for God—with generous deeds. Let the women learn in silence, and be in subjection under all circumstances. I do not allow a woman to teach nor to exercise authority over a man, but to be quiet. For Adam was the first to be formed, then Eve. And it was not Adam who was deceived. It was the woman who was completely deceived and fell into error.

"But she shall be saved
Through her childbearing
If she continues in faith and love
And devotion with discretion."

To be relied on is this saying.

If any one is seeking the office of a bishop, he is desiring a noble work.

The bishop, then, must be a man
Whose character is beyond reproach,
The husband of one wife,
Self-restrained,
Discreet,
Orderly,
Hospitable,
With a capacity for teaching ;
Not one who becomes violent over wine,
And is given to using physical force,
But one who is forbearing in his manner,
And is not given to stirring up strife.
Nor one who is greedy for money ;
He must be one who rules his own family well,
And keeps his children well in hand with becoming dignity.
For if a man does not know how to manage his own family,
How is he to take care of the Church of God?
He must not be a recent convert,
So that he may not become proud,
And become subject to the same judgment
Which has been passed upon the devil.

He must also be a man who has received noble testimony
From those who do not belong to the Church,
So that he may not become subject to reproach,
And give way to the wiles of the devil.
Deacons, too, must be men of dignity,
Not such as say one thing to one person and its opposite to another,
Not such as give themselves up to much wine,
Not such as are greedy of disgraceful gains.
But such as hold the secret truths of the faith
In a pure conscience.
And let these also first be put to the test,
And if nothing is found against them,
Then let them serve as deacons.
Women, too, must be dignified
Not slanderers,
Self-restrained,
To be relied on in everything.
Let deacons be husbands of one wife,
Ruling their children and their own houses well.
For those who have served well as deacons
Gain for themselves an honorable position,
And great boldness in the faith
Which is in Christ Jesus.

I am writing these things to you, in the hope of soon paying you a visit, but if I am a long while doing it, to let you know how we ought to regulate the affairs of the house of God, which is the Church of the living God, the pillar and basic support of the truth. And confessedly deep is the secret truth of reverence :

He who was made known in human form,
Was shown to be good in spirit,
Was seen by angels,
Was proclaimed among the heathen,
Was believed on in the world,
Was taken up in majestic splendor.

But the Spirit distinctly says that in later times some shall depart from the faith and give their attention to deceiving spirits and what is taught by demons. They will be led to do this by the hypocrisy of the speakers of lies who are branded on their own conscience. They forbid marriage, and require abstinence from foods which God created to be eaten with thanksgiving by those who believe and have a full knowledge of the truth. For every creature of God is noble and nothing is to be refused, if it is received with thanksgiving. For it is purified by means of God's word in supplication.

If you teach the brothers these things you will be a noble assistant of Christ Jesus, nourished in the words of the faith and of the noble teaching of which you have been a disciple. But have nothing to do with the current irreverent and silly fictions. Train yourself rather in piety. For the training of the body is to a certain extent of advantage.

"But piety is in every way
Of advantage.
For it not only has the promise of the life
Which we are now living,
But also of the one
Which is to come."

To be relied on is the saying and worthy of a full and complete acceptance. For, it is with this in view, we keep on working hard and struggling along. For we have put our hope in the living God, who is the Saviour of all men, and especially of those who believe in him.

Deliver these commands and teach them. Let no one despise your youth. On the contrary, become an example to the believers in word, in conduct, in love, in faith, in purity. Till I come give your attention to reading, to exhortation, to teaching. Do not neglect the gift which was given to you by means of speaking with the laying on of the hands of the presbytery. Attend to these things. Become acquainted with them, so that your progress may be plain to everybody. Pay attention to yourself and to your teaching. Continue to do as I have told you. For in doing this you will save both yourself and your hearers.

Do not reprimand an elderly man, but urge him as a father; the younger men as brothers; the elder women as mothers; the younger women as sisters, with thorough purity of purpose. Pay due regard to widows who are really such. But if any widow has children or grandchildren, let these first learn to reverence their own family, and to requite their parents' care by taking care of them. For this is acceptable to God. But she who is in reality a widow and left alone, has turned her hopes towards God, and continues in her petitions and prayers night and day. But she who gives herself up to wanton pleasures is morally dead. Deliver these commands, also, so that the widows of your charge may be beyond reproach. But if any one does not provide for his own, and specially for those of his own family, he has denied the faith, and is worse than an unbeliever.

Let no one be placed on the list as a widow under sixty years of age,

The wife of one husband,
Well reported of for noble deeds,
If she ever brought up children,
If she entertained strangers,
If she washed the feet of God's devoted ones,
If she relieved the afflicted,
If she devoted herself to all kinds of generous activities.

But younger widows refuse. For when the sexual instinct has once become aroused in them and they become dissatisfied with their engagement to the Christ, they want to marry, and so they suffer the penalty of having broken their engagement to him. At the same time they also learn to be idle, as they go about from house to house; and not only to be idle but to be gossips, also, and meddlers, talking about things which they ought not to be talking about.

So I advise the younger women to marry, have children, take care of the house, and give no opportunity to our opponents for abusing us. For some have already gone to be followers of Satan.

If any woman who is a believer has widowed relatives let her assist them, and do not let the Church be burdened, so that the Church may assist those who have no one else to care for them.

Let the elders who are nobly doing their duty as superintendents be considered worthy of double honor, especially those whose work is to preach and to teach. For the scripture says:

> Thou shalt not muzzle an ox
> While he is treading out the grain,

and

> The workman is worthy of his wages.

Do not entertain a charge against an elder unless it is supported by the testimony of two or three witnesses. But when they do wrong expose them to the world as a warning to the rest.

I solemnly charge you, before God and Christ Jesus and the chosen angels, to observe these directions without prejudice and without partiality. Do not be hasty in laying your hands on any one, nor be a sharer in other men's sins. Keep yourself pure. Give up your habit of drinking water and use a little wine for the benefit of your stomach and your often recurring weaknesses. Some men's sins are evident to everybody and tell of their coming judgment. But the sins of others are only known after judgment has been passed on them. In the same way, also, the noble doings of some are evident, and, while it is otherwise with some, yet they cannot always be concealed.

Let as many as are in bondage as slaves consider their own masters worthy of all honor, so that the name of God and his teaching may not be abused. Those who have believing masters, on the other hand, are not to disregard their obligations to them because they are brothers. On the contrary, they are rather to render them service because those who receive the benefit of their service are believers and so dear to them. Teach these things and keep insisting on them.

If any one teaches differently, and does not give in his adherence to such wholesome words as come from our Lord Jesus Christ, and to the teaching which produces piety, he is blinded with pride, and does not know anything. He has a morbid fondness for doubts and disputes about words.

From these come envy, quarrelling,
  Abusive language, evil suspicions,
Obstinate conflicts of men
  Corrupted in their mind and deprived of the truth,
Who consider piety
  As a source of worldly gain.

But a truly great gain is piety coupled with a condition of heart and mind which makes our inward peace independent of external circumstances. For we brought nothing into the world, and it is certain we can carry nothing out. So if we have food and clothes we shall be content.

But those who keep planning to be rich keep falling into temptation and a snare and many foolish and hurtful desires such as plunge men into moral death and destruction. For the love of money is the root from which every kind of evil springs. And while some were striving after it they were beguiled into renouncing the faith, and so brought on themselves many bitter sorrows.

But you, for your part, O man of God, keep clear of these things.

Strive after goodness, piety,
  Faith, love,
  Endurance, gentleness.

Keep exerting yourself to the utmost in the noble contest of the faith. Gain for yourself the prize of eternal life. For it was to this you were called and made a noble confession before many witnesses. I charge you before God, who keeps everything alive, and before Christ Jesus, who under Pontius Pilate bore witness to a noble confession, to keep the commandment unsullied and above reproach till the appearing of our Lord Jesus Christ, the appearing which in his own proper times will be displayed by him

Who is the blessed and only Potentate,
  The King of kings and Lord of lords;
Who alone hath immortality,
  Dwelling in light unapproachable;
Whom no man ever saw,
  Nor can see:
To whom be honor and eternal might.
    Amen.

Charge those who are in possession of this world's wealth not to be proud nor to trust in the uncertainty of riches, but in God, who gives us an abundance of everything for our enjoyment.

Charge them to devote themselves to generous deeds, to be rich in noble actions, to be liberal and sociable, and, in this way, to treasure up for themselves a noble foundation for the future, so that they may gain for themselves the prize of life which is life indeed.

O Timothy, keep the trust committed to you. Avoid the irreverent and empty discussions, and oppositions of falsely named knowledge, by the profession of which some have missed the mark and have proved themselves to be false in their appreciation of the faith.

May the divine favor be with you.

TITUS.

Paul,
A slave of God,
And an Apostle of Christ Jesus,
For the promotion of the faith of God's chosen ones,
And the full knowledge of the truth which produces piety;
All of which is based on the hope of eternal life,
Which the God of truth promised before the beginning of time,
But, in his own proper time, he made his word clear
In the proclamation which he confided to me to make
According to the command of our Saviour God;
To Titus, my true child in the faith:
May favor and peace be yours,
From God the Father,
And Christ Jesus our Saviour.

It was for this purpose I left you in Crete, so that you might further set in order what remains to be set in order, and ordain elders in every city as I directed you. To be eligible to this office a man must be above reproach, the husband of one wife, with believing children, and not under a charge of leading a dissolute life, or of being a man who cannot be controlled. For the overseer must be above reproach as God's agent,

Not self-willed,
Not irritable,
Not one who becomes violent over wine,
Not given to using physical force,
Not one who is greedy of disgraceful gains.
But given to hospitality,
Given to generosity,
Sober-minded,
Good,
Morally pure,
Self restrained ;
Holding fast the faithful message as he has been taught,
So that he may be able both to encourage believers with his wholesome teaching and to refute those who speak against it.

For there are many who cannot be controlled, who talk foolishness and deceive men's minds. Those who were Jews especially do this, and their mouths must be closed, because, for the sake of disgraceful gain, they teach what they ought not to teach, and lead whole families into unbelief. One of themselves, one of their prophets, said :

"Cretans are always liars, fierce wild beasts, idle gluttons." This testimony is true. For this reason you must be severe with them to keep them healthy in the faith, and to prevent them from devoting themselves to Jewish speculations and the directions of men who reject the truth.

To the pure everything is pure. But to those who are defiled and are unbelievers nothing is pure. On the contrary, both their mind and their conscience are defiled. They profess to know God, but by their deeds they deny him. For they are detestable and rebellious, and unfit for anything that is noble.

But you, for your part, give expression to what is becoming to wholesome teaching. Require the old men to be

Temperate,
Grave,
Sober-minded,
Healthy in the faith,
  In love,
  In endurance.

Urge old women also to conduct themselves in a manner becoming their profession,

Not as slanderers,
Not as enslaved to the excessive use of wine,
But as teachers of what is noble,

so that they may earnestly urge the young women

To love their husbands,
To love their children,
To be sober-minded,
Pure,
Devoted to their homes,
Generous,
And obedient to their husbands,

so that the word of God may not be reviled.

Urge the younger men also to be sober-minded. In everything show yourself a noble example. In your teaching show

Purity,
Dignity,
Healthy instruction not to be condemned,

so that our enemies may be ashamed because they have nothing bad to say about us.

Urge slaves to be obedient to their own masters, and please them well in everything, not opposing them, nor stealing from them, but, on the contrary, on every possible occasion showing themselves generously faithful, so that, in everything, their conduct may do honor to the teaching of God our Saviour.

For the favor of God has appeared, and has brought salvation to all men, and has taught us to give up impiety and worldly desires, and to live as sober-minded men, good and pious, in the present world. As such we are to look for the blessed hope and manifestation of the majestic splendor of our great God and Saviour Jesus Christ, who gave himself for us to release us from every kind of lawlessness and to acquire for himself a people whose hearts are pure and whose deeds are noble. Make these things known, urge their acceptance, reprove those who do not take kindly to them, with a full display of your authority. Let no one despise you.

Remind them to submit themselves to rulers and authorities, to be obedient, to be ready for every noble deed, to say nothing bad about any one, to be averse to quarrelling, to be forbearing in manner, and to show themselves thoroughly gentle to everybody. For we were once ourselves also

Foolish,
Disobedient,
Deceived,
The slaves of different kinds of desires
and pleasures,
Living in ill-will and envy,
Hateful,
And hating each other,

"But when the kindness of God our Saviour,
And his love towards man was made plain,
Not because of what we in our goodness did,
But, on the contrary, it was owing to his pity,
He saved us by means of the bath of regeneration,
And renewing of the Holy Spirit;
Which he poured out on us richly
Through Jesus Christ our Saviour;
So that, being set right with God by his favor,
We, so far as hope is concerned,
Might be made heirs of eternal life."

To be relied on is the saying, and about these things I want you to assert confidently, so that those who have believed God may be careful to do what is noble. These are noble and of advantage to men. But avoid foolish questions, and genealogies and wranglings and contentions about the law. For they are not of the least advantage. A man who is factious, after a second warning, avoid. For you will then know that such a one has changed for the worse, and is sinning. For he is his own judge.

When I send Artemas to you, or Tychicus, make an effort to visit me at Nicopolis. For I have decided to spend the winter there. Make an effort to equip Zenas the lawyer, and Apollos for their journey so that they may be provided with everything they need. And let our brothers in Crete also learn to give their attention to noble deeds for the relief of those in want, so that they may not be unfruitful.

All those who are with me send you their best wishes.

Give our best wishes to those who love us in the faith.

May the divine favor be with you all.

II. TIMOTHY.

Paul,
An Apostle of Christ Jesus,
By the will of God,
To make known the promise of life
Which is in Christ Jesus;
To Timothy my dear child:
May favor, pity, and peace, be yours,
From God the Father
And Christ Jesus our Lord.

I thank God whom I keep serving with a clear conscience and with the thoughts and feelings which I have inherited from my forefathers. For you are ever uppermost in my prayers night and day. For I remember your tears and long to see you so that my joy may be complete. I thank God, I say, because I have been reminded of the sincerity of your faith. It is just such as your grandmother Lois first had and your mother Eunice, and I believe is in you as well. It is for this reason I remind you to make use of the gift of God which is in you through the laying on of my hands. For God did not give us the spirit of cowardice, but of power and of love and of self-control.

So do not be ashamed of telling about the Lord, and do not be ashamed of me, the Lord's prisoner. On the contrary, join me in my sufferings for the Good News by virtue of the power of God. For it was he who saved us and called us to a life of devotion to himself. And he did not do this because of what we had done, but because of his own intention and favor which was given to us in Christ Jesus before the beginning of time. But it has now been made plain through the appearing of our Saviour Christ Jesus who did away with death, and brought life and immortality to light through the Good News. And it was of this Good News I was appointed a herald and an Apostle and a teacher. It is for this reason, too, I am enduring these sufferings. But I am not ashamed. For I know in whom I have put my trust. And I believe he is able to keep the trust I have committed to him till his coming again. Let the wholesome words which you heard from me be your guide in the faith and love which are in Christ Jesus. Keep the noble trust committed to you, and do it by the help of the Holy Spirit who is in you.

You know how all those in Asia deserted me. Among these were Phygelus and Hermogenes. May the Lord bless the family of Onesiphorus. For he often comforted me, and was not ashamed of my imprisonment. On the contrary, he no sooner got to Rome than he began to make diligent enquiry for me and found me. May the Lord have mercy on him in the last great day. And how many services he rendered me at Ephesus you know better than I do.

So you, for your part, my child, be inwardly strengthened in the divine favor which is in Christ Jesus, and commit what you heard from me among many witnesses to men who can be relied on and who will be able to teach others also. Suffer hardships with me as a noble soldier of Christ Jesus. No one who is serving as a soldier becomes involved in occupations pertaining to civil life, so that he may please his commander. And so, too, when any one enters a contest, he does not get the prize unless he fulfils the conditions. The hard-working farmer has the first right to the product of his toil. Think over these things. Then the Lord will enable you to understand everything.

Keep Jesus Christ, the son of David, in your mind as raised from the dead according to the Good News entrusted to me to make known. In doing this I am suffering hardships to the extent of imprisonment as a criminal. But the word of God is not so confined. For this reason I keep enduring everything for the sake of God's chosen ones, so that they also may obtain the salvation which is in Christ Jesus with the glorious condition of eternal blessedness. To be relied on is the saying:

"If, then, we died with him,
  We shall also live with him.
If we keep on enduring,
  We shall also reign with him.
If we shall deny him,
  He also will deny us.
If we are not to be trusted,
  He is always to be relied on.
For he cannot deny himself."

Keep putting them in mind of these things, and keep solemnly charging them before the Lord, not to be constantly engaged in useless disputes about words which can only result in harm to the hearers. Make an effort to show your God that you are a well tested worker, one who has no need of being ashamed and who teaches the truth as it ought to be taught. But avoid irreverent and empty discussions. For those who engage in them will go further and further in their impiety. And their teaching will spread like an eating ulcer. Such men are Hymenæus and Philetus, who, so far as the truth is concerned, have missed their aim. For they say the resurrection is already past and so stop some men from believing. Yet the firm foundation of God stands immovable and has this inscription on it:

"The Lord knows those who are his,"

and

"Let every one who claims to belong to the Lord
Keep away from everything that is bad."

Now in a big house there are not only things made of gold and silver, but also of wood and of clay; and some of these are for higher uses and some for lower. So if any one keeps himself clear of these, he will be one of those made for higher uses, devoted to God, useful to his master, prepared for all kinds of generous deeds.

But avoid the lusts of youth. Strive after goodness, faith, love, peace, with those whose worship of the Lord comes from a pure heart. But have nothing to do with foolish and ignorant questionings. For you know that they are the cause of quarrels. But a slave of the Lord must not quarrel. On the contrary, he must be gentle towards everybody, and have a capacity for teaching. He must be a patient endurer of wrong, and be kind in reproving those who oppose him, in the hope that God may give them a change of mind and purpose of heart so that they may come to a full knowledge of the truth, and in the further hope that they may escape from the devil's snare in which they have been taken captive by him, and so come to do God's will.

But let me tell you that in the last days there will be hard times.

For men will be lovers of themselves,
  Lovers of money,
  Boasters,
  Insolent towards men,
  Insolent towards God,
  Disobedient to parents,
  Ungrateful,
  Without inward purity,
  Without natural affection,
  Implacable,
  Slanderers,
  With no control over their sexual impulses,
  Inhuman,
  Hostile to everything that is generous,
  Betrayers,
  Headstrong,
  Blinded by pride,
  Lovers of pleasures more than lovers of God,
  Keeping up an outward show of piety,
    But, in fact, entire strangers to its power.
From these, also, turn away.

For to this class belong those who creep into houses and lead captive silly women, loaded with sins, and led away by different kinds of desires, such as are always learning, and yet are never able to come to the full knowledge of the truth. And just as Jannes and Jambres opposed Moses so also do these oppose the truth. Their minds are corrupt and, so far as the faith is concerned, not at all what they ought to be. But they will make no further progress. For their folly will be plain to everybody as that of Moses' opponents came to be.

But you were a follower of my teaching,
  Conduct,
  Purpose,
  Faith,
  Forbearance,
  Love,
  Endurance,
  Persecutions,
    Sufferings;
    Such sufferings as came on me at Antioch,
      At Iconium,
      At Lystra;
  Such persecutions as I endured.
  And yet out of them all the Lord rescued me.

Yes, and everybody who undertakes to live a pious life in Christ Jesus will suffer persecution. But wicked men and impostors will grow worse and worse, deceiving and being deceived. But you, for your part, continue in what you learned and were assured of. For you know from whom you learned them, and that from your infancy you knew the Sacred Writings which are able to make you wise so that you may attain salvation through the faith which is in Christ Jesus. Every scripture inspired by God is also profitable for teaching, for reproof, for correction, for the discipline which is in accord with the law of God, so that the man of God may be complete, thoroughly equipped for the accomplishment of all kinds of generous deeds.

I solemnly charge you before God and Christ Jesus who is coming to judge the living and the dead. I solemnly charge you by his coming again and by his kingdom. Proclaim the message. Give your attention to it in season and out of season. Reprove, rebuke, and keep urging them, with every indication of forbearance, and by using every kind of instruction. For the time will come when they will not endure wholesome teaching, but, because their ears keep itching to hear something new, they will pile up for themselves teachers in accord with their own desires. They will no longer listen to the truth, but will give their attention to fictions. But you, for your part, be in every way self-possessed, suffer hardships, do the work of a missionary, make your service full and complete.

For my life blood is already being poured out, and the time for my departure is here. I have exerted myself to the utmost in the noble contest. I have finished the race. I have kept the faith. For the future there is laid up for me the crown of goodness which the Lord, the good judge, will give me in the day of his coming again, and not only to me, but also to every one who loves his coming again.

Make an effort to pay me a visit as soon as you can. For Demas has left me and gone to Thessalonica because of his love for this world. Crescens has gone to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark and bring him with you, for he is a helpful assistant to me. I have sent Tychicus to Ephesus. When you come bring with you the cloak which I left at Troas with Carpus, and the books, especially the parchments. The brass-founder Alexander did me a great deal of harm.—May the Lord reward him according to his deed.—And you, also, beware of him. For he vehemently opposed what we said.

At my first hearing no one stood by me. On the contrary, they all deserted me.—May it not be counted against them.—But the Lord stood by me, and gave me inward strength, so that, through me, the proclamation might be fully made and all the heathen might hear. So I was rescued from the lion's mouth. The Lord will rescue me from every kind of evil and save me, and bring me to his heavenly kingdom.

To him be the praise for ever and ever.
Amen.

Give our best wishes to Prisca and Aquila and the family of Onesiphorus.

Erastus staid at Corinth, but Trophimus I left sick at Miletus. Make an effort to come before winter.

Eubulus, and Pudens, and Linus, and Claudia, and all the brothers, send you their best wishes.

May the Lord be with you.

May the divine favor be yours.

HEBREWS.

In former times it was only partially,
And in many different ways,
God spoke to our forefathers
In those through whom he revealed himself.
But in these last days he has once for all spoken to us
In his Son,
Whom he appointed heir of everything,
And through whom he made the worlds.

He is the reflected perfection of God,
And the imprint of the divine nature.
And it is he who sustains everything
By the expression of his power.
So when he had cleared men from the guilt of sin,
He sat down on the right of the Majesty on high.
And he became as much greater than the angels
As the name he inherited is of more dignity than theirs.

For to which of the angels did he ever say:

Thou art my Son.
To-day have I begotten thee:

And again,

I will be to him a Father,
And he shall be to me a Son?

And when again he brings the first-born into the world
He says:
Let all the angels of God worship him.

And to the angels he says:

He maketh his angels winds,
And his servants flaming fire.

But to the Son he says:

Thy throne, O God, is forever and ever,
The sceptre of uprightness is the sceptre of thy kingdom.
Thou hast loved goodness and hated lawlessness,
So God, thy God, hath anointed thee
With the oil of gladness above thy fellows:

And,

Thou, Lord, in the beginning
Hast laid the foundation of the earth,
And the heavens are the works of thy hands.
They shall perish.
But thou continuest.
And they all shall become old as doth a garment,
And as a mantle shalt thou roll them up,
As a garment, and they shall be changed.
But thou art the same,
And thy years shall not fail.

But to which of the angels has he ever said:
  Sit thou on my right hand
    Till I make thine enemies thy footstool?
Are they not all ministering spirits
  Who are being continually sent out
To do some work in the interest of those
  Who are going to inherit salvation?

For this reason we ought to pay the greater attention to what we have heard, for fear of drifting away from it. For if the message delivered by angels was to be relied on, and every violation and disobedience was dealt with as it justly deserved, how are we to escape, if we pay no attention to such a great salvation? Such a salvation as was at first delivered by the Lord, and was then made sure to us by those who heard. Yes, and God, also, bore witness with them to what they told you, with signs and wonders and mighty works and gifts of the Holy Spirit, just as he willed.

For it was not to angels God subjected the world to come, about which we are speaking. But some one has somewhere testified, and said:

What is man, that thou art mindful of him,
  Or the son of man, that thou visitest him?
Thou madest him a little lower than the angels;
  Thou crownedst him with glory and honor,
And didst set him over the works of thy hands.
  Thou didst put all things in subjection under his feet.

For in subjecting everything to him, he left nothing not subjected to him. But, as things now are, we do not yet see everything subjected to him. But we see him who was made a little lower than the angels so that, by God's favor, he might die for everybody, that is, Jesus, through the suffering of death, crowned with glory and honor. For it was becoming to him, for whom everything exists and through whom they exist, in bringing many sons to a glorious condition of blessedness, to make the author of their salvation perfect through sufferings. For both he who is devoting us to God and those who are being devoted to him are all from the one Father. For this reason he is not ashamed to call them brothers, and says:

> I will declare thy name to my brethren,
> In the midst of the congregation will I sing thy praise.

And again:

> I will put my trust in him.

And again:

> Behold, I and the children whom God hath given me.

Since, then, the children are sharers in flesh and blood, he also himself in the same way partook of them, so that, through death, he might deprive him who has the power over death of his power, that is, the devil; and might deliver all those who, because of their fear of death, were all their lifetime bound in slavery. For he never anywhere helps angels. On the contrary, he helps Abraham's children. For that reason it was necessary for him to be made like his brothers in every way, so that he might become a compassionate and faithful high priest in his relation to God for the expiation of the sins of the people. For since he himself has been tempted, and has suffered as a result of it, he is able to render assistance to those who are being tempted.

Because of what has just been said, devoted brothers, partakers of a heavenly calling, fix your mind on the Apostle and high priest whom we profess to be ours, that is, Jesus. Think of him as faithful to him who appointed him, just as Moses was faithful in his dealings with the Children of Israel. For he has been considered worthy of more dignity than Moses to the extent that he who built the house has more honor than the house. For every house is built by some one. But he who built everything is God. Now Moses was faithful in all his dealings with the Children of Israel who constituted God's house, and he was thus faithful as a servant for the purpose of bearing testimony to what was hereafter to be spoken. But Christ was faithful as a Son set over his Father's house. And that house are we, if we hold the boldness and the boasting of our hope firm to the end.

It is, on that account, just as the Holy Spirit says:

> To-day if ye will hear his voice,
> Harden not your hearts, as in the provocation,
> As in the day of temptation in the wilderness,
> Where your fathers tempted me, proved me,
> And saw my works forty years.
> Wherefore I was displeased with this generation,
> And said: They do alway err in their heart.
> But they did not know my ways:
> As I sware in my wrath:
> They shall not enter into my rest.

See to it, brothers, that none of you are ever so wickedly faithless as to turn away from the living God. On the contrary, encourage each other day by day, while it is called, To-day, so that none of you may become hardened by the deceitfulness of sin. For we have become partakers of the Christ, if, that is, we continue to hold the confidence which we had in the beginning firm to the end: while it is said:

> To-day, if ye will hear his voice,
> Harden not your hearts, as in the provocation.

For who were they who heard and caused the provocation?

But why need I ask? Was it not all those who were led out of Egypt by Moses?

And with whom was he displeased forty years?

Was it not with those who sinned, whose dead bodies fell in the wilderness?

And to whom did he swear that they should not enter into his rest, but to the disobedient?

And so we see that they were not able to enter in because of unbelief.

Since, then, a promise has been left us of entering into his rest, let us be afraid that some of you may possibly be considered as having fallen short of it. For we have had Good News brought to us just as they had. But the message which they heard was of no advantage to them, because they were not united by faith to those who heard. For we who have believed are entering into the rest, just as he has said:

> As I sware in my wrath,
>   They shall not enter into my rest:

although the works were finished from the foundation of the world. For he has spoken somewhere of the seventh day in this way:

> And God rested on the seventh day from all his works.

And again in another place:

> They shall not enter into my rest.

Since, then, it remains that some are entering into it, while they to whom the Good News was first brought failed to enter into it because of their disobedience, he again appoints a day, To-day, saying through the Psalmist, so long afterwards, just as has been said before:

> To-day, if ye will hear his voice,
> Harden not your hearts.

For, if Joshua had given them rest, he would not have spoken afterwards about another day. So there is still left a rest for the people of God. For he who has entered into his rest, has himself also rested from his works, just as God did from his. So let us make an earnest effort to enter into that rest, so that no one may fall as a result of the same kind of disobedience. For God's mind is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and is skilled in tracing out and passing judgment on men's thoughts and feelings. And there is not a creature which is not plainly in his sight. For everything is naked and laid open to the eyes of him with whom we have to do.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold firmly to what we profess. For our high priest is not one who cannot sympathize with our weaknesses. For, while he never sinned, yet he was tempted in every respect like ourselves. So let us come boldly to the throne of favor so that we may receive mercy and may find favor that will be of timely assistance to us when we are in need.

For every high priest, taken from among men, is appointed for men in their relation to God to offer both bloody and unbloody sacrifices for sins, as one who can bear gently with the ignorant and erring, because he himself also is weak, and for this reason he must offer sacrifices for his own sins as well as for those of the people. And no one takes the honor to himself. It is only when he is called by God just as Aaron was. So the Christ also did not assume to himself the dignity of a high priest. On the contrary, it was the doing of him who said:

Thou art my Son,
To-day have I begotten thee:

just as he also says in another place:

Thou art a priest forever,
After the order of Melchisedek.

And, when he was on earth, having with a strong cry and tears offered up prayers and supplications to him who was able to save him from death, and having been heard because of his piety, even though he was a son, yet he learned obedience from what he suffered; and, when he had been made perfect, he became the author of eternal salvation to all those who obey him, addressed by God as high priest after the order of Melchisedek.

Now we have many things to say about this, and they are hard to explain, because you have become dull of hearing. For when you ought to be teachers because of the time you have been believers, you need some one to teach you again the very first principles of the precepts of God. And you have become such as have need of milk, and not of solid food. For no one who drinks milk has any experience in the teaching concerning the way in which a man may attain to a condition acceptable to God. For he is a babe. For solid food is for full-grown men, for those, that is, who by reason of practice have their faculties trained to distinguish between what is noble and what is bad.

For this reason let us give up the teaching which has to do with the first principles concerning the Christ, and press on to our full growth in him. Do not let us keep laying again a foundation of a change of mind and purpose of heart which leads one to turn from dead works. I say, do not let us keep laying again a foundation which includes such a change, and also these things: Faith which rests on God, the teaching of purifications, the laying on of hands, the resurrection of the dead, and eternal judgment. And what has just been urged we will do, if God permits. I say, if God permits, for, so far as those are concerned who were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the noble word of God and the powers of the world to come, and then fell away, it is impossible to bring them back again to a change of mind and purpose of heart. For they have crucified to themselves the Son of God afresh, and put him to open shame. For the land which has drunk in the rain which keeps coming frequently upon it, and keeps bearing herbs useful to those for whom it is continually worked, receives a blessing from God: but if it bears thorns and thistles, it is not what it ought to be, and is on the point of being cursed.

But, my dear brothers, we believe better things of you, and things which belong to salvation, even if we speak in this way. For God is not what he ought not to be, so as to forget your work and the love which you showed towards his name in assisting his devoted ones and in still assisting them. And we desire that each one of you may show the same earnestness towards the attainment of the full productiveness of hope to the end, so that you may not become indolent, but imitators of those who through faith and perseverance keep inheriting the promises.

For in making the promise to Abraham, since he had no one any greater to swear by, God swore by himself, and said:

> I will most surely bless thee,
>   And I will most surely multiply thee.

And so he persevered and obtained the promise. For men always swear by some one greater than themselves. And in their every dispute the oath settles the matter. So, wishing to show much more plainly to the heirs of the promise the unchangeableness of his purpose, God pledged himself with an oath. And he did this so that by two unchangeable things in which it is impossible for God to lie, we, who have fled to take refuge in the hope set before us, may have strong encouragement. And this hope is ours, as an anchor of the soul, both sure and steadfast, and it enters into the Holy of Holies, where, as one who has gone before where we are to follow, Jesus has entered for us by having become a high priest forever after the order of Melchisedek.

For this Melchisedek, King of Salem, Priest of the most high God, who met Abraham returning from the defeat of the kings, and blessed him, continues to be a priest for all time to come. To him even Abraham gave a tenth of everything. He is first explained to be King of goodness and then King of Salem, which is, King of peace. He is without father, without mother, without genealogy. He has neither beginning of days, nor end of life, but is made like the Son of God.

Now consider how great this man is, to whom

Abraham gave a tenth of the chief spoils—I mean Abraham the patriarch. And, indeed, those of the sons of Levi who take the office of the priesthood are directed to take tithes from the people according to the law, that is, from their brothers, even though they are descendants of Abraham. But he whose genealogy is not counted from them has taken tithes from Abraham, and had blessed him who has the promises. Now, without any dispute, it is the less who is blessed by the greater. And here among us, men who die take tithes, but in the case of Melchisedek it is said that he is living. And, so to speak, through Abraham, even Levi who takes tithes has paid tithes. For he was still in the loins of his father when Melchisedek met him.

Now if there was perfection under the Levitical priesthood, for under it has the people received the law, what need was there still for another kind of priest to arise after the order of Melchisedek, and not to be counted after the order of Aaron? Now, when the priesthood is changed, the law also of necessity becomes changed. For he, of whom these things are said, belongs to another kind of tribe, from which no one has given attendance at the altar. For it is evident that our Lord has arisen out of Judah, of which as a tribe Moses said nothing about priests. And what we are speaking about is much more evident still, if, after the likeness of Melchisedek, there arises another kind of priest, who has been made, not in virtue of the law of an ordinance which is limited to the sphere of men's carnal nature, but in virtue of the power of an indestructible life. For it is said of him :

> Thou art a priest forever,
> After the order of Melchisedek.

For a previous commandment is annulled because it has become weak and useless. For the law made nothing perfect. And a better hope is brought in to take its place, and it is through this hope we keep drawing near to God. And since all this was done in connection with the taking of an oath, to that extent, also, has Jesus become the surety of a better agreement. For they have been made priests without the taking of an oath, but he with the taking of an oath by him who said to him :

> The Lord sware and will not change his mind,
> Thou art a priest forever.

And many is the number of them who have been made priests, because by death they were prevented from continuing. But he, because he continues forever, has an unchangeable priesthood. It is for this reason, also, he is able to save completely those who come to God through him. For he is always living to make intercession for them.

For such a one was becoming to us as our High

Priest, pure, innocent, uncontaminated by evil, separated from sinners, and made higher than the heavens. He has no daily need, like the other high priests referred to, to offer up sacrifices, first for his own sins, and then for the sins of the people. For this latter, he did once for all when he offered up himself. For the law appoints men who are weak to be high priests. But the declaration of the oath, which was after the law, appoints a Son, who has been perfected forever.

Now the main point of what we are saying is this: It is a high priest of this kind whom we have, one who sat down on the right hand of the throne of the Majesty in the heavens, one who does the high priest's work in the Holy Place and the real tabernacle, which God pitched, and not man. For every high priest is appointed to offer both bloody and unbloody sacrifices. For this reason it is necessary for this high priest also to have something to offer. Now, if he were on earth, he would not be a priest at all. For there are those who offer the gifts according to the law. These perform their priestly functions for the furtherance of a token and shadow of the heavenly things, just as Moses is warned by God when he is going to make the tabernacle. For he says to him:

> See that thou make all things
> According to the pattern
> That was showed thee in the mount.

But, as it now is, he has obtained a priest's work as much better, as he is the agent of a better agreement which has been made on better promises. For if that first agreement had been faultless, then would no place have been sought for a second. For he finds fault with those through whom the first agreement failed, and says:

Behold, the days come, saith the Lord,
  That I will make a new agreement
    With the house of Israel,
    And with the house of Judah;
  Not according to the agreement
    That I made with their fathers
  In the day that I took them by the hand
    To lead them out of the land of Egypt.
For they continued not in my agreement,
  And I regarded them not, saith the Lord.

For this is the agreement,
  That I will make with the house of Israel,
  After those days, saith the Lord.
I will put my laws into their mind,
  And on my heart also will I write them.
And I will be to them a God,
  And they shall be to me a people.
And they shall not teach every man his fellow-citizen,
  And every man his brother, saying, Know the Lord.
For all shall know me,
  From the least to the greatest of them.
For I will be merciful to their iniquities,
  And their sins will I remember no more.

When he says: "A new agreement," he has made the first old. But what is becoming old and losing its strength is near its end.

Even the first agreement, then, had ordinances of divine service and its Holy Place which belongs to this world. For a tent was prepared and in the first part of it were the lamp-stand, and the table, and the setting out of the loaves. This is called the Holy Place. And behind the second curtain was the part of the tent which is called the Holy of Holies. It had a golden altar of incense, and the ark of the agreement covered all over with gold. In it was a golden jar holding the manna, and Aaron's rod which sprouted, and the tables of the agreement. Above this were Cherubim on whom the divine splendor rests, overshadowing the mercy seat. About these we cannot now speak in detail. Now, these things having been thus arranged, the priests are continually going into the first part performing the work connected with God's worship. But into the second part the high priest goes alone, once in the year, and then not without blood, which he offers for himself, and for what the people has done through ignorance. The Holy Spirit thus makes it evident that the way into the Holy Place has not yet been made plain while the Holy Place here on earth is still in existence. This latter is a figure of speech for the time now upon us. According to it are offered both bloody and unbloody sacrifices which cannot, so far as the conscience is concerned, make the worshipper a spiritually full-grown man. For they only have reference to eating and drinking and different kinds of baths,—ordinances concerning the body which are imposed till the time for putting things to rights has arrived.

But Christ, having come a high priest of the generous things to come, through the greater and more perfect Tent, not made with hands, that is to say, not of this creation, and not through the blood of goats and calves, but through his own blood, entered once for all into the Holy Place, having procured eternal deliverance. For if the blood of bulls and of goats and the ashes of a heifer, sprinkling those who have been defiled, purifies and makes the body clean, how much more shall the blood of the Christ, who through the eternal spirit offered himself without fault to God, make our conscience clean from dead works to serve a Living God. And it is for this reason he is the agent of a new agreement, so that, death having taken place for deliverance from the wrong-doings which were under the first agreement, those who have been called may receive the promise of the eternal inheritance. For where an agreement is, there must of necessity be the death of him who made it. For an agreement is of force where there has been death. For it is never in force while he who made it is living. For this reason even the first agreement has not been inaugurated without blood. For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and of the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, and said :

> This is the blood of the agreement,
> Which God directed to be delivered to you.

And both the Tent and everything used in conducting the worship of God he sprinkled in the same way with the blood. And according to the law, it may almost be said, everything is made clean with blood, and without the shedding of blood there is no putting away of sin.

So it was necessary that the tokens of the things in the heavens should be made clean with these; but the heavenly things themselves with better sacrifices than these. For Christ did not enter into a Holy Place made with hands, and in its pattern like the real Holy Place; but into heaven itself, now to appear before the face of God for us. Nor did he enter into heaven to offer himself often ; as the high priest enters into the Holy Place year after year with blood which is not his own. Otherwise he must often have suffered since the foundation of the world. But now, once at the end of the world, he has appeared for the purpose of putting away sin by the sacrifice of himself. And as it is reserved for men once to die and after that, judgment, so the Christ also, having been once offered for the purpose of bearing the sins of the many, shall appear, a second time without sin, for the purpose of salvation, to those who are waiting for him.

For the law, having a shadow of the generous things to come, and not the exact representation of the things, they can never with the same sacrifices year after year, which they offer continually, make those who draw near spiritually full grown men. Otherwise they would not have ceased to be offered. For, having been once purified, the worshippers would have been no longer conscious of having done wrong. In those sacrifices, on the contrary, the worshippers are reminded of their sins year after year. For it is impossible for the blood of bulls and of goats to take away our sins. It is for this reason when he comes into the world, he says:

> Sacrifice and offering thou wouldest not,
> But a body didst thou prepare for me.
> In whole burnt offerings and sacrifices for sin,
> Thou hadst no pleasure.
> Then said I: Lo, I have come,
> In the roll of the book it is written of me,
> To do thy will, O God.

When he says above : "Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein," which are offered according to the law, then he has said : "Lo, I have come to do thy will." He takes away the first to establish the second. In this will we have been purified through the offering of the body of Jesus Christ once for all. And every priest stands day after day doing his work and frequently offering the same sacrifices which can never take away our sins. But he, when he had offered one sacrifice for our sins forever, sat down on the right hand of God, from that time waiting till his enemies are put under his feet. For by one offering he has made those who are purified perfect characters forever. And the Holy Spirit also bears witness to us. For after he has said :

> This is the agreement that I will make with them
>   After those days, saith the Lord ;
> I will put my laws into their hearts
>   And in their minds will I write them ;

Then he says :

> And their sins and their iniquities
>   Will I remember no more.

Now where these are put away, there is no longer any offering for sins.

So, brothers, having boldness in the blood of Jesus to enter into the Holy Place, by the way which he inaugurated for us, a new and living way, through the curtain, that is to say, his flesh; and having a great priest over the house of God, let us come with a true heart and in full faith, with our hearts freed from the consciousness of guilt because they have been sprinkled with the blood of atonement, and with our bodies washed with pure water. Let us hold firmly to the profession of our faith without wavering. For to be relied on is he who gave us the promise. And let us give our attention to each other for the purpose of inciting each other to love and noble deeds, not giving up the assembling of ourselves together as the custom of some is. On the contrary, let us encourage each other, and let us do it so much the more as you see the day coming near.

For if we wilfully do wrong after we have received the full knowledge of the Truth, there no longer remains a sacrifice for our wrong-doings, but a fearful waiting for judgment, and a fierceness of fire which is going to devour the adversaries. Any one who has rendered a law of Moses of no effect dies without pity on the word of two or three witnesses. Of how much greater punishment do you suppose he will be considered worthy, who has trodden under foot the Son of God, and has considered the blood of the agreement with which he was purified a common thing, and has treated the Spirit of divine favor with contempt?

For we know him who said:

> Vengeance is mine,
> I will repay.

And again:

> The Lord shall judge his people.

It is a fearful thing to fall into the hands of the living God.

But call to mind the former days in which after you were enlightened you endured a great struggle with sufferings, partly by being exposed to contempt both by reproaches and troubles, and partly by becoming sharers with those who lived in this way. For you both had sympathy for those who were in prison, and you accepted with joy the seizing of your possessions. For you knew that you have your own selves for a better possession and one which lasts. So do not throw away your boldness. For it has a great reward. For you need endurance so that you may do God's will and receive the promise.

> For yet a very little while,
> And he that is coming shall come,.
> And shall not tarry.
> But my righteous one shall live as a result of his faith.
> And if he shall shrink back,
> My soul hath no pleasure in him.

But we take no part in drawing back to destruction. On the contrary, ours is a faith which leads to the preservation of the soul.

Now faith is confidence in things hoped for,
  A conviction with reference to things not seen.
For in it
  Our forefathers had noble testimony borne to them.

By faith we understand that the worlds have been prepared
  By the word of God,
So that what is seen
  Has not been made out of what appears.

By faith Abel offered to God
  A more acceptable sacrifice than Cain,
And through it he was informed that he was good,
  God testifying concerning his gifts:
And through it he, being dead,
  Is still speaking.

By faith Enoch was translated
  So that he should not see death,
And was not found,
  Because God had translated him.
For before his translation he was given to understand
  That he pleased God.

But without faith
  It is impossible to please him.
For he who comes to God
  Must believe that he is,
  And that he is a rewarder
Of those who diligently seek him.

By faith Noah,
  Warned by God about things not yet seen,
  Moved by fear,
Prepared an ark which led to the saving of his family.
Through this
  He condemned the world,
  And became heir of the goodness
Which comes through faith.

By faith Abraham, when he was called, obeyed,
  When he was called, that is, to go out to a place,
  Which he was to receive for an inheritance.
And he went out,
  Not knowing where he was going.

By faith he became a foreigner in the promised land,
  As in a foreign country.
Living in tents with Isaac and Jacob,
  The heirs with him of the same promise.
For he was looking for the city with the foundations,
  Whose architect and builder is God.

By faith even Sarah herself
  Received strength to conceive seed,
  And was delivered of a child,
When she was past age,
Because she considered him who gave her the promise
  As one to be relied on.
So there sprang from one,
  And him as good as dead,
So many as the stars of heaven
  In multitude,
And as the sand which is by the seashore,
  Which is innumerable.

It was as men of faith all these died,
  Not having received the promises,
But as having seen them,
  And as having greeted them from afar,
And as having confessed that they were strangers,
  And pilgrims on the earth.
For those who say such things declare plainly,
  That they are seeking a country of their own.
And if they had called to mind the country
  From which they came out,
  They would have had opportunity to return.
But now they desire a better country,
  That is, a heavenly.
So God is not ashamed to be called their God.
  For he has prepared for them a city.

By faith Abraham, when he was put to the test,
Offered up Isaac.
Yes, he who had gladly received the promises,
Was offering up his only begotten Son,
That is, he to whom it was said:
It is in Isaac thy posterity shall be named.
For he considered that God is able to raise up,
Even from the dead.
And from the dead also,
He received him in a figure.

By faith Isaac blessed Jacob and Esau,
Even with reference to things to come.

By faith Jacob, when he was dying,
Blessed each of the sons of Joseph,
And worshipped,
Leaning on the top of his staff.

By faith Joseph, when he was coming to his end,
Made mention of the departure of the children of Israel,
And gave directions about his bones.

By faith Moses, when he was born,
Was hid three months by his parents,
Because they saw he was a beautiful child,
And they were not afraid of the king's decree.

By faith Moses, when he had grown up,
Refused to be called the son of Pharoah's daughter.
He chose to be abused with the people of God,
Rather than to enjoy for a time the pleasure of doing wrong.
He considered the reproach of the Christ as greater riches
Than the treasures of Egypt.
For he kept looking away from these
To his final reward.

By faith he left Egypt,
Not fearing the wrath of the king.
For he endured,
As seeing him who is unseen.

By faith he kept the passover,
And the sprinkling of the blood,
So that the destroyer of the first-born
Should not touch them.

By faith they passed through the Red Sea,
As by dry land.
But when the Egyptians tried to do this,
They were swallowed up.

By faith the walls of Jericho fell down,
After they had been surrounded for seven days.

By faith Rahab the prostitute was not slain
With those who were disobedient,
Because she had received the spies
With peace.

And what more can I say?
For the time will fail me,
If I tell about Gideon, Barak, Samuel, Jephthah;
About David, and Samuel, and the prophets:
Who through faith subdued kingdoms,
Did what was right, obtained promises,
Stopped the mouths of lions,
Controlled the power of fire,
Escaped the edge of the sword,
From weakness were made strong,
Became valiant in war,
Turned armies of foreigners to flight.

Women received their dead
By a resurrection.
And others were tortured,
Not accepting deliverance,
So that they might obtain
A better resurrection.

Others were cruelly mocked and beaten,
  And, more, they were bound and imprisoned.
They were stoned, they were sawn asunder,
  Were tempted, were slain with the sword.
They went about in sheepskins,
  In goatskins.
They were destitute, afflicted, ill-treated.
  The world was not worthy of them.
They kept wandering in deserts and mountains and caves,
  And the holes of the earth.

And all these,
  Though they had noble testimony borne to them
  Through their faith,
Did not receive the promise,
God having provided some better thing
  With reference to us,
  So that they, without us,
Should not be made perfect.

For this reason, then, let us also, since we are surrounded by so great a cloud of witnesses, lay aside every encumbrance and the wrong-doing which so many admire, and let us run with patient endurance the race which is set before us looking to the author and perfecter of our faith, that is, Jesus, who for the joy which was set before him endured the cross, despised shame, and has taken his seat on the right of the throne of God. For think of him who endured such great opposition of wrongdoers against himself, so as not to become weary and faint hearted. Your resistance has not yet come to the spilling of blood in your struggle against sin. And you have forgotten the encouragement which comes to you as to sons:

> My son regard not lightly the chastening of the Lord,
> Nor faint when thou art reproved by him.
> For whom the Lord loveth he chasteneth,
> And scourgeth every son whom he receiveth.

It is for the purpose of discipline you endure. It is as with sons God is dealing with you. For who is the son whom his father does not discipline? For if you have no discipline of which all have had a share, then you are bastards and not sons. And further, we had our natural fathers to discipline us and we respected them. Shall we not much rather submit to the Father of spirits and live? For they used to discipline us for a few days as they thought best. But he does it for our good, so that we may partake of his purity. No discipline for the time being seems to be pleasant. On the contrary it is painful. But afterwards it yields peaceable fruit to those who have been trained by it, that is, the fruit of goodness. For this reason, strengthen the weakened hands and the palsied knees, and make straight paths for your feet, so that what is lame may not be made worse, but may rather be cured.

Endeavor to be at peace with everybody, and strive after purity, without which no one shall see the Lord. Look carefully whether any one is falling away from the favor of God; whether any root of bitterness is springing up and troubling you and by it the many are being defiled; whether there is any immoral or profane person, as Esau, who for one meal sold his own birthright. For you know that even when he afterwards desired to inherit the blessing, he was rejected, for he found no place for a change in his father's mind, though he sought it diligently with tears.

For you have not come to a tangible mountain and a burning fire, and to gloom and darkness and tempest, and a trumpet blast, and a sound of words, whose hearers entreated that not another word should be spoken to them. For they could not endure the order:

If even a beast touch the mountain
It shall be stoned.

And, so fearful was the appearance, Moses said:

I am trembling with terror.

But you have come to Zion, the mountain and city of the Living God, the heavenly Jerusalem, and to myriads of angels, a festal assembly and congregation of the first-born enrolled in heaven, and to a judge who is God of all, and to the spirits of good men made perfect, and to Jesus the agent of a new agreement, and to sprinkled blood which speaks more eloquently than that of Abel.

See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less shall we escape, if we turn away from him who is warning us from heaven. His voice at that time shook the earth. But now he has promised, and said :

> Yet once more will I make to tremble,
> Not the earth only, but also heaven.

And this expression : "Yet once more," has reference to the removing of what can be shaken, as of what has been made, so that what cannot be shaken may remain. So, since we are receiving a kingdom which cannot be shaken, let us be thankful, and so offer service pleasing to God with reverent fear and awe. For our

> God is a consuming fire.

Let brotherly love continue. Do not forget to show love to strangers. For by doing this some have entertained angels without being aware of it. Remember those who are in prison as if you yourselves were in prison with them. Remember those who are being ill-treated, and consider that you yourselves also are in the body. Let marriage be held in honor among all, and let the bed be undefiled. For fornicators and adulterers God will judge. Keep yourselves free from the love of money, and be content with what you have. For he himself has said:

I will never leave thee,
Nor will I ever for a moment desert thee.

So that with good courage we say:

The Lord is my helper.
I will not be afraid.
What can man do to me?

Remember those who were your leaders, who taught you about God. Think over the end of their life and imitate their faith.

Jesus Christ is the same yesterday and to-day, yes, and forever. Do not be carried away by different kinds of strange teachings. For it is a noble thing for the heart to be made firm by the divine favor, not by foods. For those who have made such external observances the rule of their life have not gained the advantage which they sought in them. We have an altar from which those who are serving the Tent have no right to eat. For the bodies of those beasts, whose blood is brought into the Holy Place by the high priest as an offering for sin, are burned outside the camp. For this reason Jesus also, to purify the people through his own blood, suffered outside the gate. Let us, then, go out to him outside the camp, carrying his reproach. For we have here no enduring city. On the contrary, we are seeking the one which is to come. Through him, then, let us be continually offering up a sacrifice of praise to God, that is, the fruit of lips which are making confession to his name. But do not forget to do good and to share what you have with others. For it is with such sacrifices God is well pleased.

Obey your leaders and yield to them. For it is they who are on the watch in the interest of your souls as those who must render an account, and their effort is to do this with joy and not with grief. For this would be unprofitable for you.

Pray for us. For we believe we have a noble conscience and it is our desire to live nobly in every respect. And I am urging you the more earnestly to do this, so that I may be restored to you the sooner.

Now the God of peace,
Who brought up from the dead
  The great shepherd of the sheep
Through the blood of an eternal agreement,
  That is, our Lord Jesus,
Completely equip you in everything that is generous
  To do his will,
Working in us what is well pleasing in his sight,
  Through Jesus Christ;
  To whom be the glory forever and ever.
Amen.

But I urge you, brothers, to bear with the expression of my thoughts in this urgent manner. For it is but with few words I have written to you.

I want you to know that our brother Timothy has been set at liberty. If he comes soon I will see you with him.

Give our best wishes to all your leaders and all God's devoted ones. Those who belong to Italy send their best wishes.

May the divine favor be with you all.

Amen.

NOTES.

GENERAL NOTES.

The Letters of S. Paul are arranged in the present volume in the order in which they seem to have been written. At any rate, the order of the Letters here found we think will show most clearly the development of the Apostle's thought and the gradual ripening of his wonderful character.

The Letter to the Hebrews is placed at the end of this volume because of its decided likeness to S. Paul's Letters in the general trend of its teaching and in the manner of its expression.

It is generally admitted by all competent scholars that, if it was not written by S. Paul, it was written by some one who was intimate with him and shared in the general style of his thought and feeling.

Luke, Sylvanus, Timothy, Barnabas and Apollos, have heretofore been considered as possible writers of the Letter. But now we hear of another. Professor Harnack of Berlin has recently conjectured that Prisca (or Priscilla), the wife of Aquila, was the real author of the Letter and that she wrote it to the "church in their house" in Rome, in the name of herself and husband. Nor is the Professor wanting in good and plausible reasons for his making such a conjecture.

I. THESSALONIANS.

S. Paul wrote this letter to the members of the Church in Thessalonica from Corinth in the year fifty-three. It is entirely practical and divides itself naturally into two main portions. The first three chapters constitute the first part, and are narrative and personal. In them S. Paul aims to attach the Thessalonians more closely to his person by the ties of common memories, of imparted information, and of sympathy over the news which had been brought from Thessalonica. The two remaining chapters are occupied with instruction on special points in which the Church there was deficient.

In chapter five and verse seven there is one of the choicest examples of parallelism to be found in any of S. Paul's writings. The main thought of the stanza is expressed in the centre and on each side of it the contrasts to each other.

II. THESSALONIANS.

This second letter to the Thessalonians was written by S. Paul from Corinth in the year fifty-three during his eighteen months' residence there, within a few months of the first letter.

Since the first letter had been sent S. Paul had received more news about the state of the Church there. The news was both good and bad. They had gained in faith, in brotherly love and in steadfastness. But they had also developed three great faults. They had shown a tendency to disorder and idleness. Then they had gotten the belief that the day of the Lord was on them, and as a result they were giving up attention to the ordinary affairs of life. In the third place they had allowed themselves to be duped by forgeries and fictions which false believers had imposed on them.

To all these errors S. Paul calls their attention and does his best to lead them into the truth as it really is in Christ.

As in 1 Thessalonians 5 : 7, we found quite a remarkable example of parallelism, so here in 2 Thess. 2 : 8 we find a fine example of a five-line stanza in which the first line is the one which makes the main assertion and the four following ones give us the result of what there takes place. Notice the gradation in what follows. The embodiment of lawlessness will be wasted away and then utterly destroyed. The first is brought about by the breath of the Lord's mouth, the last by the brightness of his coming.

Like all Hebrew blessings, so that one found in 2 Thess. 2 : 16, naturally falls into Hebrew parallelism. It is the same at 3 : 16.

I. CORINTHIANS.

The first Letter to the Corinthians was written while S. Paul was at Ephesus in the spring of the year 57. It naturally divides itself into two main portions. The first extends to the end of the sixth chapter and deals with the reports which S. Paul had heard about the members of the Corinthian Church. The second section is a reply to a letter the Apostle had received from the Corinthian Christians, and deals with a number of grave and important questions about which they desired his opinion.

After the usual address and invocation of divine favor on them S. Paul breaks out into a Psalm of Thanksgiving to God for them.

From 1 : 18 to 30 S. Paul again rises to the expression of his thought in a fine piece of Hebrew parallelism.

In 3 : 5–7 again the thought is brought out very forcibly and very distinctly by the parallelism of the clauses.

In chapter thirteen we have a sublime ode on love. This hymn of praise in honor of love is remarkable as coming from S. Paul, not from S. John, and it also surprises us by coming in here in an atmosphere of controversy, both preceded and followed as it is by close logical argument. It is a sudden and direct inspiration.

This ode divides itself naturally into three parts. The first stanza is the first part. The second stanza is the second part. The rest of the poem is the third part. The third part is again naturally divided into stanzas such as are to be found in the old Greek Poets. The first stanza of this third part forms the proem. The second stanza is the strophe. The third is the mesode. The fourth is the antistrophe. This is followed by the conclusion in four lines, which answers to the first line of this third part—"Love never fails."

At 15 : 20 to the end of the chapter we again have a great ode in S. Paul's inimitable style. This time it is on the resurrection.

At 15 : 33 S. Paul's quotation is from the Greek Poet, Menander.

II. CORINTHIANS.

S. Paul's first Letter to the Corinthians had accomplished much of what he desired. But the report of Timothy's visit to them was not at all satisfactory to him, nor was that of Titus. It is true they had punished the incestuous offender (2 : 6), and had shown generally a desire to clear themselves from the reproach of sensual impurity, and had manifested warm feelings of attachment for the Apostle personally, and had obeyed Titus as the Apostle's delegate, and had made the work which he had undertaken in much anxiety a labor of love and joy. They had taken up the collection for the Christians at Jerusalem, too, with an eager interest. Yes, they had not only accepted the idea readily and with a willing mind, but had begun to act on the suggestion (1 Cor. 16 : 1, 2), as to weekly payments. But they had not yet become full-grown spiritual men, nor had they as yet by any means become fully rounded in their spiritual characters. They were divided into bitter parties. From one or other of these rival parties came to S. Paul's ears taunts and sneers and insinuations against his character as an Apostle of Christ. He had shown himself unstable, they said. His personal appearance was insignificant and weak, and was not at all in harmony with the authoritative tone of his letters. His speech was contemptible. These and many other such unpleasant and aggravating things they asserted concerning him so that he was compelled to address them again before venturing to visit them in person once more and to bring on his opponents what they so richly deserved.

And so we see the genesis of this warm and soul-stirring letter. Joy, affection, tenderness, fiery indignation, self-vindication, profound thoughts on what were before his time the secret truths of the Kingdom of God,—all these elements we find in the peaceful pools, and the dashing torrents, and the whirling eddies, and the deep flowing currents, of the mountain stream of this Apostolic pastoral expression of mingled authority and of love.

It was written from Macedonia in the autumn of 57.

After the usual opening there is an outburst of praise, beginning word for word as in the glorious psalm of praise found in Ephesians 1 : 3–14.

In 2 : 15, 16, is a fine example of inverted parallelism, used to explain the thought in the preceding line and to enlarge upon it.

In 11 : 22–27 we have a striking instance of constructive parallelism. Here word does not answer to word and sentence to sentence as equivalent or opposite so much as to correspondence and equality between the different propositions in respect to the shape and turn of the whole sentence and of the constructive parts; such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative. As it is here, so often this species of parallelism is employed in an enumeration of particulars, for the purpose of forming into groups a variety of details.

GALATIANS.

The Letter to the Galatians may have been written in the early part of S. Paul's three years' stay at Ephesus (54–57), and it is assigned to this time and place by the majority of commentators. But Bishop Lightfoot has in recent years strongly advocated the view that it was written at the end of the year 57, or the beginning of 58 from Macedonia or Greece. This latter view has been adopted in the arrangement of the Letters in this volume because of the very close and remarkable similarity, both in ideas and language between the letters to the Galatians and Romans, and in somewhat lower degree, 2 Corinthians. In the doctrinal portions of Romans and Galatians there is a decidedly marked resemblance in thought and the method of its expression. Each have the same main idea supported by the same arguments, and illustrated by the same texts of Scripture. The same example, Abraham, is thrown into relief by the same contrast, that of the law, developed to the same consequences and couched throughout in language of striking similarity.

The three letters, 2 Corinthians, Galatians and Romans, at any rate, form a climax, so far as the distinctness with which the ideas expressed in them are elaborated, and so should, for that reason, at least, be read in the order here indicated.

ROMANS.

Romans was written during S. Paul's three months' stay at Corinth in the spring of 58.

The foundation of Christianity is laid in a narrative. But the first and greatest development of its thought is not embodied in narrative, nor in any set and formal treatise. It is not to be found in liturgies, canons, nor works of devotion, but in what of all things one would naturally be least likely to look for,—that is, in a collection of letters.

The style of S. Paul's letters varies considerably according to the date at which they were written. His was a highly strung and nervous temperament. The work of his life was excessively wearing on him. We have only to read the catalogue in 2 Cor. 11 : 23–28 to see the enormous strain under which he worked. So it is not unnatural that in his later letters we instinctively realize a certain loss of spontaneous buoyancy and sustaining vitality. The period at which the letter to the Romans was written, however, was one at which the Apostle's physical power of effort and endurance was at its highest. All through the letters to the Corinthians, the Galatians and the Romans there is the greatest energy of force and diction.

From the literary point of view S. Paul's letters stand in a class by themselves. No letter writing of classical antiquity can furnish anything like an adequate parallel to them. Seneca and Pliny were practically his contemporaries. But his wonderful energy and variety of diction, his almost total lack of structural care, distinguish his letters as far above the labored productions of those two greatest letter writers of ancient imperial Rome.

In writing to the Romans, a church to which he was personally unknown, the Apostle delivers with somewhat more than usual solemnity his credentials and commission (1 : 1–7).

The great subject of this letter as of that to the Galatians is: "The good man will live because of his faith," or in shorter phrase: "Goodness through faith."

In 2: 17–29 is a fine stretch of parallelism of many varieties internally, but as a whole an envelope stanza. That is, the first line: "But if you bear the name of a Jew," must be read in connection with the last two: "Whose praise does not come from men, But from God."

It needs but a slight glance at the following chapters to the end of the eighth to see that the LAW forms the pivot on which the Apostle's argument with the Jew turns.

Chap. 3. No man is to be set right in God's sight by doing what the LAW requires. Such an end can be gained only through faith in Christ. Yet the LAW is not thus proved of no avail. It is rather established.

Chap. 4. The promise to Abraham did not come through the LAW, but through the goodness which was his through faith.

Chap. 5. The LAW was not the origin of sin and death, nor can it do away with them. The giving of the LAW only made them more apparent.

Chap. 6. We are no longer under LAW, but under God's favor. Yet this is no encouragement to sin. It is rather the only effective deterrent to it.

Chap. 7. We must be freed from LAW, if we are to be freed from sin and death. The LAW has become to all who are under it, not the cause, but the occasion of sin and death, ver. 7–25 ; and so,

Chap. 8. It may justly be called, "the LAW of *sin* and *death* (a generally misunderstood expression).

This first part of S. Paul's greatest letter which thus deals so nobly with the LAW is brought to a climax by a surpassingly eloquent passage whose magnificent conclusion is one of appropriate external form as well as of substance. Notice the symmetrical beauty and perfection of its parallelism (8: 28–39).

With chapter eleven the second part of this great letter ends, and it ends in a magnificent doxology (11: 33–36). Notice how naturally, after the fashion of all New Testament writers, he weaves into his own thoughts those from the Old Testament. Like their Master they have become Scribes bringing out of their treasures things new and old.

At 12: 6 begins a series of practical exhortations in a rhythmic flow such as often characterizes the writer in the fervor of such a deliverance.

In 16: 3–17 we have a series of greetings arranged in the parallelism to be found in the original.

The letter is most fittingly closed by a doxology in an envelope stanza.

COLOSSIANS.

This seems to be the first letter which S. Paul wrote from his prison in Rome in the years 62 or 63, or at any rate, it is a twin letter to the Epistle to the Ephesians, both of which seem to have been sent off at the same time and by the same hands, and with the same official commendation of its bearer, Tychicus.

The substance of this letter presents most striking similarities to that of the Ephesians and on the other hand, differences which are almost equally striking and characteristic.

This letter together with those to the Ephesians Philemon and the Philippians, which were written during S. Paul's first imprisonment at Rome, form a distinct group of S. Paul's writings, and are distinguished by certain marked characteristics both of style and subject. It is with these just as it is with the two letters to the Thessalonians which were written on S. Paul's second missionary journey, the four letters to the Galatians, Corinthians and Romans written on his third missionary journey, and the pastoral letters written during his second imprisonment at Rome, that is, the two to Timothy and the one to Titus. Each series is distinguished by a manner of writing and a method of expression, with exactly that union of similarity and diversity which marks a man's true development of thought and the power to express it. In those early days of Christianity events moved rapidly. Such were the critical circumstances of the times that successive years marked changes as great as would have indicated the lapse of generations in more ordinary times. For this reason we find a marked and distinct advance in the thought between each group of letters, from those to the Thessalonians in the first group to those to Timothy and Titus in the last.

The style of this group of letters as compared with those preceding it, is that of the student in the quiet of his prison, as compared to the active organizer of Churches and the indefatigable practical missionary worker such as S. Paul was when he wrote the other letters. As a result of this we find in this group of letters many words used in no other letters and these frequently compounded with a thoughtful felicity of compressed meaning. We find sentences which are unlike the terse and often abrupt incisiveness of the earlier letters. Instead of this they flow on without grammatical break but with an unfailing connection and evolution of thought, a singular and philosophical completeness of doctrine, and a sustained perfection of meditative and devotional beauty.

We find here a greater calmness and maturity, sometimes of peacefulness, sometimes of sadness. The strong and mighty hand of the great Apostle to the heathen is traceable in every line. The very change of style here to be found argues at once, as already intimated, both identity and most natural development.

EPHESIANS.

See under Colossians.

PHILEMON.

The place and date at which this letter was written was the same as that to the Colossians and Ephesians. It is written by S. Paul to intercede for Onesimus who was one of Philemon's runaway slaves, but who, at the time of writing, has become a new man in Christ and is about to return to his master.

This is the only strictly private letter of S. Paul preserved to us in the Scriptures. It accordingly exhibits the Apostle in a new light. In it he speaks simply as a Christian brother to one of his fellows.

This letter has been compared to the celebrated letter of the younger Pliny on a like occasion. But the comparison does not for a moment place even the highly accomplished and cultivated Roman on a level with the Christian Jewish tent-maker of Tarsus.

The whole letter forms an introverted parallelism of eighteen members. Verses 1–3 are parallel to 23–25, verses 4–7 to 22, verse 8 to 21, verses 9 and first part of 10 to 20, verse 10 second part, to last part of 19, verse 11 and first part of 12 to 18 and first part of 19, verse 12 latter part to 17, verses 13, 14 to 16 latter part, verse 15 to first part of 16.

PHILIPPIANS.

See under Colossians.

I. TIMOTHY.

The two letters to S. Timothy and the letter to Titus known as the Pastoral Epistles, differ from the other letters of the Apostle in the fact that they were written as official communications between himself and these two younger men. S. Paul had entrusted the supervision of two important Churches to them, that in Ephesus to Timothy, that in the island of Crete to Titus.

The two letters to Timothy form a compressed summary of what S. Paul had before put forth as his teaching on the questions of Church doctrine, order, and life.

Many of the more doctrinal statements of these Pastoral Letters are something more than memories of past conversations. They are evidently current and well-known sayings among the Christians of the years 65–67. Now they are a well-loved line or lines of a hymn to the Father, as in 1 Tim. 6:15, 16. Now a verse from a metrical creed sung by the believers of those first early days, 1 Tim. 3:16. Here the principal events of the divine and human life of Christ, so far as that life was connected with man, are set forth. Then again we find in these three letters what are evidently well-known sayings which had become watchwords of the rapidly growing Church of Christ. All these are connected with the striking formula: "To be relied on is the saying," 1 Tim. 1:15; 2:15; 4:8, 9; 2 Tim. 2:11–13; Titus, 3:4–8.

All these are woven into the tapestry of these letters and contain many a word and many an expression not found in any of the other known letters of S. Paul.

This first letter was written during S. Paul's second imprisonment at Rome in 65–66.

TITUS.

Titus was of heathen parentage and probably a native of Antioch in Syria, the great centre from which Christianity first spread among the heathen. S. Paul and his disciple Titus seem to have met some time before the year 50. For in that year he went with Barnabas and Paul to the Council of Apostles and elders at Jerusalem. Titus was one of the most active assistants of S. Paul in the forwarding of the Good News among the peoples who had before that time been sitting in darkness and the shadow of death.

At 1 : 12 S. Paul quotes from the Greek Poet, Epimenides. See also under 1 Timothy.

II. TIMOTHY.

This second letter to Timothy has been called the last "will or testament," of the master S. Paul to his favorite disciple. It contains his last wishes written as it were under the very shadow of death.

It is full of light and shade. The tone of the exhortation, the warning and the encouragement, are constantly changing. Now the words are sad and in a tone of strange parting solemnity. Now they are bright and full of cheer, with the glorious sunshine of the Apostle's immortal hopes.

Yet in every line of this most touching letter there is to be felt something of the gloom which had saddened that generous and loving heart. For, deserted by so many of his one time friends, he was well-nigh quite alone and almost friendless there in his Roman prison in the midst of mortal foes.

This letter was written during S. Paul's second imprisonment about the year 66.

HEBREWS.

Whoever wrote this letter, as already intimated in the beginning of these notes, stood in close relation to S. Paul. It is evidently the work of a Jew.

The closing verses show that a particular community is directly addressed, a community well known to the writer and one whose affection the writer knew was his.

It seems to have been generally taken for granted heretofore that this Jewish community was in Palestine. If, however, the writer was Priscilla, it was in Rome and was the congregation which met in her house. See article in Sunday-school Times, Vol. 42, No. 23, "Did a Woman Write the Epistle to the Hebrews?"

The first chapter of this noted letter reminds us in its structure and in its attempted representation of the Son, of the introduction to S. John's Gospel. This introduction tells us the Christ is the "reflected perfection of God." S. John tells us that "In the beginning was the word, etc."

This introduction tells us "it was he who sustains everything by the expression of his power." S. John's introduction tells us "everything made its appearance through him."

The object of the writer of this letter is to place the older revelation over against what has been given us in Christ Jesus our Lord. As he tells us in this introduction, he in whom God has at last revealed himself to man is Son of God and so above all angels.

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